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MONSIGNOR HENRY
IN MEMORIAM

The death, on March 12, 1946, of the Right Reverend Monsignor Hugh T. Henry, Litt.D., marked the passing of the Professor Emeritus of Homiletics at The Catholic University of America. A native of Philadelphia, where he was born in 1862, and an alumnus of the diocesan seminary of St. Charles Borromeo, Overbrook, from which he was ordained priest in 1889, the almost fifty-seven years of Monsignor Henry's sacerdotal career were devoted to academic work. For the first thirteen years of his priesthood he was a member of the faculty of the Seminary in Overbrook, passing thence to the rectorship of the Catholic High School for Boys, in Philadelphia, over which he presided from 1902 to 1919. In the latter year, he went to The Catholic University of America as instructor in English Literature, from which he was promoted to the chair of homiletics, which he occupied until 1937, since when, until his death, he had lived in seclusion as a kind of legendary figure. Passing the three score and ten years of the Scriptural span of life, passing beyond the four score allotted by the Psalmist to the strong, living nearly seven years beyond the golden jubilee of his ordination, Monsignor Henry died as the Nestor of the clergy of his native diocese.

His scholarship was more remarkable for its thoroughness than for its variety. It was a stream that was deep rather than broad. His consistent maxim was: *multum non multa.* He was distinguished especially in music and letters. For years he taught ecclesiastical chant in the diocesan Seminary and was the director of the priests' choir of Philadelphia. A life-long student of Shakespeare and Dickens, of Wordsworth and Lowell, he made many contributions to literature himself. The best-known is his translation of the poems of Pope Leo XIII and his most popular the words of the familiar "Hymn to the Pope." His name appears frequently in the index to *The American Ecclesiastical Review,* to which he was a contributor from its earliest years. He wrote continuously for other Catholic periodicals and was the author of a number of articles for the *Catholic Encyclopaedia.* His abilities were not restricted, however, to music and literature but extended well into the field of theology, where he was a skillful dialectician and an expert controversialist.

Monsignor Henry's career was always a distinguished one. He was honored by the University of Pennsylvania with the hood of the Doctor of Letters, in 1902, and by the Holy See with the purple of the domestic prelate, in 1915. He was honored still more throughout his life by the high esteem in which he was held by his students, whether seminarians, high school boys, or members of his classes at the University, as well as by the priests and the laity with whom he was associated in his own diocese and in Washington. It would be hard to calculate his influence. A priest, especially one in academic life, like an actor or a radio speaker, is well known to countless more than he himself knows even casually. His students will remember him especially as a painstaking teacher, distinguished by his thorough presentation of the subject on which he was engaged. All who knew him, pupils or associates, clergy or laity, will treasure of him the memory of a cultured and priestly gentleman. *Requiescat in pace.*

William J. Lallou

Archbishop Ireland and the Conversion of America

The work is to make America Catholic. As we love America, as we love the Church, it suffices to mention the work, and our cry shall be, "God wills it," and our hearts shall leap towards it with Crusader enthusiasm. We know that the Church is the sole owner of the truths and graces of salvation. Would we not that she pour upon the souls of friends and fellow-citizens the gifts of the Incarnate God? The touch of her sacred hand will strengthen and sublimate the rich heritage of nature's virtues, which is the portion of America and of America's children; it will add the deifying treasures of supernatural life. The Catholic Church will preserve as no human power, no human church can preserve, the liberties of the Republic. We know that by the command of the Master it is the bounden duty of the Church to teach all nations. To lose the apostolic spirit were, on her part, to give proof that she is unconscious of the truths which she owns and of the commission under which she exists. The conversion of America should ever be present to the minds of Catholics in America as a supreme duty from which God will not hold them exempt. If we are loyal to duty, the record of our second century of Church history will tell of the wondrous spread of Christ's Church over the United States of America.

—From "The Mission of Catholics in America," in *The Church and Modern Society* (St. Paul, 1905), I, 74.

CHURCH LAW AND NON-CATHOLIC BOOKS

Of late years, there have appeared books by non-Catholic writers, books by sincere men, and books with much good within their covers. Consequently, certain Catholic reviewers and, on their recommendation (we suppose), certain Catholic bookshops have gone out of their way in enthusiastically praising these non-Catholics and their "gay and reverent" books. And that would be well, indeed, if in these same books there were nothing contrary to our Catholic faith. But, unfortunately, such has not always been the case.

Canon 1399 of the *Code of Canon Law* reads thus: "Ipso iure prohibentur . . . 4° Libri quorumvis acatholicorum, qui ex professo de religione tractant, nisi constet nihil in eis contra fidem catholicam contineri . . ."

It should be evident that the Catholic reviewer has a really serious responsibility. Especially is this responsibility grave when there is question of reviewing a book written by a non-Catholic who deals *ex professo* with religious matters. In fact, so it would seem, the reviewer is in this case obliged in conscience to inform the Catholic public that such a book may not be read—unless he the reviewer is morally certain that there is nothing in the book contrary to our Catholic faith.

As already indicated, those books are prohibited *ipso iure (i.e.,* "by law without further condemnation on the part of the local Ordinary or the Holy See"[1]) which are (1) written by non-Catholics, (2) deal *ex professo* with religion, (3) unless it be morally certain that nothing is contained in such books against the Catholic faith.

Obviously, the Catholic reviewer, especially if he be a priest, should know of the existence of this Canon and realize its practical import to him as an official reviewer of such books as fall under the strictures of the Canon.

With regard to this part of the Canon, not much need be said. The term "non-Catholics" *(acatholici)* means all who are not

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[1] S. Woywod, *A Practical Commentary on the Code of Canon Law,* 3rd ed. (New York: Jos. F. Wagner, 1929), II, 131, n. 1414.

Catholics.[2] The word "books" refers also to all writings, newspapers, sermons, discourses, not just to books in the strictly technical and canonical sense of the word *libri*. This follows from Canon 1384, § 2, which says that "whatever is said by the Canons of Title XXIII about books applies likewise to daily papers, periodicals, and other publications, unless it is clear from the Code that books only are meant."[3] The *"ex professo"* of the Canon means that the author is considered to be thus professedly dealing with religion, if his principle aim be the discussion of religion and if this is found in a fairly large section *(notabili parte libri)* of the publication. And religion here means both natural and supernatural religion, for in each there is question of God's attributes.[4]

When, therefore, there is question of a book written by a non-Catholic which deals *ex professo* with religion, then the attitude of the reviewer must be one of suspicion, of deliberate suspension of judgment, and of firm resolution objectively to decide one important point: does this book contain anything contrary to the Catholic faith?

Why all this caution? Because there is a *praesumptio iuris* here that the non-Catholic is going to explain the religious matters dealt with in such wise that he will actually teach things contrary to the Catholic faith. For is it not to be presumed that a non-Catholic will teach what he believes? And, as a non-Catholic, he will believe what non-Catholics believe. Whatever that may be, it will not be the Catholic doctrine.

Nevertheless, even though the presumption is against the non-Catholic writer ("Praesumptio cum agatur de acatholicis est contra . . ."[5]), there is here a case of a presumption of law which yields to the truth ("attamen agitur de praesumptione iuris, quae veritati cedit, ideoque consulto apponitur clausula: *nisi constet,* etc."[6]).

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[2] Cf. Wernz-Vidal, *Jus canonicum* (Rome, 1934), IV, 164, n. 93; also C. Augustine, *A Commentary on the New Code of Canon Law* (St. Louis: B. Herder Book Co., 1923), VI, 469.

[3] Woywod, *loc. cit.;* cf. also Cappello, *Summa juris canonici,* 2nd ed. (Rome, 1934), II, 426.

[4] Cf. Wernz-Vidal, *loc. cit.;* also Augustine, *op. cit.,* p. 470; and Cappello, *loc. cit.*

[5] Cappello, *op. cit.,* n. 773.

[6] *Ibid.*

In order, therefore, to read such a book, one must be certain, *i.e.*, have moral certitude, that there is nothing in the book contrary to the Catholic faith.[7] In brief, it does not have to be clearly evident that the non-Catholic author actually *does* teach something contrary to the Catholic faith. Rather, it must be clear (the reader must be morally sure) that the non-Catholic writer *does not* teach anything in his book that is contrary to the Catholic faith. Or, harsh as it may seem, he is presumed to be guilty, till proven innocent; and not at all the other way around.

But, the question arises, what does this word, *nihil,* mean in the phrase, "unless it be certain that nothing is contained in them [such books] against the Catholic faith" ("nisi constet nihil in eis contra fidem catholicam contineri")? In general, authors do not interpret *nihil* in the absolutely exclusive sense that would be demanded by *nihil penitus* or *nihil omnino.* That is to say, according to Augustine, that if there were question "of one or the other sentence of little importance against the Catholic faith," then this sentence or two of small moment might be overlooked.[8] However, canonists generally hold that, if the matter against the Faith be gravely serious, *e.g.*, the denial of a dogma, then this would put the book in the class of the books prohibited *ipso iure* by Canon 1399, 4°—even though this occurred in a passage of not too great length.[9]

Finally, Wernz-Vidal tell us that it is not necessary that the non-Catholic writer actually be of hostile mind towards the Catholic faith; it is sufficient that he set forth religious teaching that is objectively contrary to Catholic teaching ("sufficit obiectiva contrarietas").[10] Hence, even though the non-Catholic be ever so "gay and reverent," this would not *eo ipso* exculpate him.

There is one thing which no man may laugh away or pass by with a mere shrug of the shoulder. And that is surely the sincerity of a good man, and especially of one who is sincere with regard to religious matters and in his personal and deep love for Jesus Christ. And such a man, so I believe, is Mr. C. S. Lewis.

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[7] Cf. Cappello, Woywod, Wernz-Vidal, and Augustine concerning this clause.

[8] Cf. *op. cit.*, p. 470.

[9] I give the example of a "denial of a dogma," not because I believe a non-Catholic book has to go that far to be forbidden, but merely for the sake of an example that will be beyond question.

[10] *Op. cit.*, p. 165: "At minime ea, quae illi libri contra fidem catholicam continent etiam animo hostili conscripta esse debent, sed sufficit obiectiva contrarietas."

However, to respect him is one thing; and, on the other hand, to go further and praise (even enthusiastically to recommend) this man's writings—obviously these are two things which should be kept apart, or, at least, their separability admitted. Especially are these two questions rigorously to be kept apart, since Mr. Lewis is a member of the Church of England and writes books that deal *ex professo* with religion.

From a purely natural point of view, it is indeed with reluctance that one must disagree and find fault with, not precisely the man himself, but with the doctrine contained in his books. But, in a matter of so grave importance, namely, where there is a question of our Catholic faith, one must override all sentimentality in this regard. And, I fear, in so acting, one may expect not a little reproach from, not only those of different beliefs, but even from certain Catholics who, seemingly, possessed of a too great spirit of "tolerance" and influenced by an undisciplined love for fine writing—even when this fine writing expresses real error—are wont, in their "broad-mindedness," to deal severely with any and all who are guilty of "intolerance," even intolerance of error in matters pertaining to our Faith.

In this paper, for the purpose of illustrating the law of the Church as contained in Canon 1399, 4°, we have singled out as our non-Catholic author Mr. C. S. Lewis and as one of his books we shall consider *Beyond Personality.* Since Mr. Lewis is a non-Catholic and *Beyond Personality* does deal *ex professo* with religion, there is but one question to be decided. And that is: is it morally certain that this book contains nothing contrary to the Catholic faith? Unless this moral certitude be had, Catholics may not read such a book without having first obtained the required permission from the proper ecclesiastical authority.

What did the Catholic reviewers in our Catholic periodicals say about *Beyond Personality?* Since this book has already been widely circulated (and, to that extent, we are dealing with a dead issue), we shall not mention names either of the journals or reviewers who have dealt favorably with this book. But, among four of the more prominent Catholic periodicals (with one possible exception), we have found that *Beyond Personality* was enthusiastically praised, to such an extent that the ordinary Catholic would have gotten the idea that there was nothing within the covers of this book that might be contrary to his Catholic faith. This was the general position of American Catholic reviewers.

The reviewer in *Studies,* a well-known Irish journal (Sept., 1945, p. 412), rightly points out that some of Lewis's remarks about our gradually becoming sons of God "are uncomfortably reminiscent of extrinsic justification." The reviewer also indicates that the reason why Lewis has not advanced further is that Lewis has himself followed the course he has observed in the cases of many others, namely, he has taken only bits of Christianity, while leaving the rest alone. Finally, the Irish reviewer, in commenting on Mr. Lewis's book *Christian Behaviour,* maintains that "Mr. Lewis's sparkling diamonds have more kinship with Woolworth than with Amsterdam" *(ibid.,* p. 413).

From our American reviewers, however (always with one possible exception), one would surely receive the impression that in *Beyond Personality* there is nothing seriously contrary to our Catholic faith. In none of the reviews, as far as we have been able to determine, has there even been an attempt made to answer for the Catholic reader that one question of paramount importance: is it morally certain that this book contains nothing contrary to the Catholic faith?

To one very eminent theologian, at least, *Beyond Personality* did not appear without dogmatic blemish. The Very Reverend G. D. Smith, editor of *The Clergy Review,* in an article appearing in that periodical and entitled "Nature and Spirit, According to a Recent Work" (Feb., 1945, 62-69), has conclusively proved that Mr. Lewis's doctrine on divine adoption not only is not in full accord with Catholic doctrine, but is essentially different from orthodox Catholic teaching (cf. pp. 64, 65, 68).

Without going into detail, we shall indicate only the following points in *Beyond Personality* which are not reconcilable with Catholic doctrine. (1) With regard to revealed doctrine and the concept of the Church, there is a definite modernistic tendency (cf. pp. 2, 11, 12 f., and compare with the *Pascendi dominici gregis* of Pius X [*DB,* 2071-2109, esp. 2078 and 2081 ff.]). (2) Lewis's conception of the supernatural life closely approaches Baius's doctrine and is alien to Catholic orthodoxy (cf. pp. 6, 23, 25 ff.; also Lewis's *The Problem of Pain* [New York: The MacMillan Co., 1943], pp. 70 f.). (3) His concept of divine adoption is what Canon Smith calls a "dynamist" conception and does not presuppose that ontological, spiritual and infused quality, sanctifying grace, which establishes even the newly born babe a truly adopted son of God—and that before any imitation of Christ is begun on the part of the child (cf. pp. 28, 36 f.). (4) There is an "uncomfortable" reminder of Lutheran extrinsic justification in saying that we have only to appropriate salvation to ourselves (cf. pp. 27 f.).

Apart from these dogmatic aberrations, there is a spirit of religious indifferentism in *Beyond Personality*. Not only is the foundation of the Church passed over completely, but there is a suggestion, even, that Christ did not really found the Church (cf. p. 11). And, in passing, one might note that, for Mr. Lewis, this borrowed holiness of Christ *(Zoe)* will result in *equal* holiness being the common lot of all Christians, if not in this life, surely in the next (cf. p. 48).

Summing up: *Beyond Personality* teaches and is largely founded on a false doctrine of the supernatural life; it is tainted with modernistic tendencies with regard to divine Revelation and the Church; and, finally, it has a distinct inclination (in some respects) towards religious indifferentism.

Let us now look to the future. In general, it would be highly desirable if our Catholic reviewers were much more cautious in dealing with such books as *Beyond Personality*. The present writer would indeed be the last, he hopes, to deny that there is much good in this particular book. Nevertheless, he would be the first to maintain that this is not sufficient reason for recommending the book. In a writing of this kind which deals *ex professo* with religion, there is, as already pointed out, one question to be answered before the reviewer may recommend the book. He, the reviewer, must have moral certitude that there is nothing contained in the book against the Catholic faith.

Again, when Catholic reviewers become convinced that Catholic theology is not just a general knowledge of the Faith in which all Catholics are expertly versed; when, on the contrary, reviewers begin to realize that theology is a true science (and like all sciences has technical aspects that call for technical knowledge); and, finally, when these same reviewers pay more attention to what the author says than to the fascinating style in which he clothes his ideas, then only will the reviewers begin to develop that cautious prudence so necessary for one who reviews the book of a non-Catholic who writes *ex professo* on religion.

It seems reasonable to affirm that the generality of Catholics in this country are ultimately guided in their reading by our Catholic reviewers (we are speaking here of those Catholics whose reading is not confined to pulp magazines). If the Catholic reviewer is competent in matters theological, well and good. If not, however, then he should be sufficiently prudent to get expert advice before recommending books of this type to the general Catholic public. Furthermore, priests should not take it for granted, because we have spent four years in the pursuit of that science, that by the very fact we are now (after years out of the seminary) qualified theologians. Theology, even as any other branch of knowledge, either is mastered ever more and more thoroughly, or the knowledge we once had of it recedes into a vague and misty past.

What has been said above is meant to be, as far as possible, objective. The law of the Church is clear with regard to books on religion written by non-Catholics. It is sincerely hoped that, in the future, the special application of the Church's law may be equally clear in the reviews in our Catholic periodicals.

MALACHI J. DONNELLY, S.J.

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THE *AER* AND THEOLOGICAL DISCUSSIONS

Whilst the "Review" represents no party in any of those things which admit of a liberal discussion or diversity of opinion, its boundary is unmistakably defined in matters of Catholic faith. Catholic faith means more than the exclusive adherence to the defined propositions of our creed. It implies a distinct loyalty, a natural attraction to the centre of authority in the Church, whence radiates the living force by which all parts are held together in perfect harmony.

—Msgr. Heuser, in "The 'Ecclesiastical Review' and Theological Discussions," in *The American Ecclesiastical Review,* V, 1 (July, 1891), 48 f.

EVERY CONVERT A TREASURE

It is easy to understand why the convert—let us call him John Smith—returned to the Guild meeting each month. He had lost his Methodist friends, since he was received into the Catholic Church, five months ago. He had been such a faithful Methodist, too. His friends could not understand how he happened to become interested in Catholicism. But it happened, and John knew no Catholics except Father White, who had baptized him.

The first ardor of his baptism and Holy Communion did not cool too suddenly, because new friends were at his side. Members of the Guild of St. Paul of Lexington were present at his baptism to serve as godparents and felicitate him. They saw that he was provided with a missal, rosary, and scapular medal. Like guardian angels they cared for his every need.

At the meeting of the Guild, the third Tuesday of the month, John was amazed to meet a whole roomful of converts. And they were easy to meet not only because each person was labeled with a name tag, but because of a friendly atmosphere of something in common shared by all.

After the usual preliminary and reports, John Smith was officially introduced to the club, with a few sentences of biography and a ceremonial induction. Then he heard the chairmen of the numerous committees give rapid reports. The special events chairman expressed satisfaction with the three-day retreat and Communion breakfast, held since the last meeting. The telephone chairman reported that her captains had reminded the 120 members about the meeting and discovered a few who were sick or otherwise unable to come. The recognition committee told about baptismal anniversaries and cards of sympathy or congratulations sent to members. The extension chairman reported that the usual twelve hundred pieces of Catholic literature were mailed to the list of non-Catholics. "Does any member have names of prospects to add to this list?" she concluded.

John Smith had just about become comfortably settled in his chair, when he heard his name again called by the president. He was asked to serve on the extension committee and assist with the mailing. The inter-club relations chairman then read a communication from the L. W. T. (the initials stand for the Light, the Way and the Truth, the name of one of the seventeen clubs throughout the United States modeled after the Lexington club's constitution). Lastly the Spiritual Director outlined the principal feasts of the coming month, encouraged participation in the Liturgy, explained about the beginning of Advent and why purple vestments were worn. He urged members to continue to bring in non-Catholics to the Friday night Catholic Information talks, to listen to the Catholic radio programs, to send in cards and letters to the local radio station, and to ask for the Al Smith Memorial when purchasing three-cent stamps.

After these reports, which were even more brief than the time it takes to tell about them, because the Board of Directors had completed most of the business before the full membership meeting, the president turned the proceedings over to the program chairman. John found that each meeting is made attractive by some feature of educational value.

Tonight's discussion explained the "Seven Virtues and Seven Vices." Fourteen members were prepared to speak one minute on a virtue or a vice. Seven were marked with white crepe paper to represent the virtues and seven with black paper for the vices. Questions could be asked from the floor at any time. Each month's program, whether it is a talk or a forum or a playlet, develops into a free-for-all question and answer session in which every person present participates. Really each meeting is a discussion group, fundamentally according to the plan of the Confraternity of Christian Doctrine. A prayer composed especially for converts closed the meeting.

John went home with a smile on his face and a pleased sensation in his heart. He felt that here was an organization of which he was really a part and from which he could reap untold benefits. That feeling of being alone in the Church left him. His new-found treasure was shared by others. He was sure that he would not fall away from the Church, as he had seen other converts do before him.

* * * * *

In proportion to their numbers, more converts to Catholicism than "born Catholics" seem to fall by the wayside. The need of some follow-up convert work is evident. Therefore priests are using various systems of keeping in touch with their neophytes:

occasional conversations, personal calls, group Communion Sundays, general social gatherings or clubs, Confraternity of Christian Doctrine discussion groups.

It may be well not to limit an organization to converts only. They may get the impression that they are a distinct brand of Catholic. Let cradle Catholics as well as converts be a part of a group to welcome and assist the newly baptized. The Catholic Convert Club of Lexington, in order to broaden its scope of activity and admit Catholics, changed its name years ago to the "Guild of St. Paul," in honor of the great Apostle-convert. The opening portion of this article describes an actual meeting of this organization.

A convert must be treated as a full-fledged Catholic, without any special sympathy. In the large parishes, however, Catholic life is too complex for the newly baptized to find his way easily into full participation in the congregation. Whether it is just making new friends or taking his place in the Holy Name or other parish societies, he needs some guidance in order to grow into the fullness of Catholic activity.

It is a soul-stirring transition for a non-Catholic to join the Church. The burden can be lightened and the danger of a relapse minimized by means of some follow-up technique after he has been baptized. He has been in rather close contact with the priest for the five or six months of instruction; now he is suddenly alone. It is so strange to go to confession for the second and third times, the Mass still seems somewhat strange, the people are strange and this question and that difficulty come to haunt the mind. He dislikes bothering the priest, so he feels, about these trifles. All this may be aggravated by opposition from the convert's family.

Usually the priest cannot take care of this follow-up work by himself, or is moved to another charge. Some kind of organization is a solution. The Legion of Mary or some established parish society, especially the Confraternity of Christian Doctrine, can do it.

The parish that has the Confraternity of Christian Doctrine operating satisfactorily can care adequately for its newly baptized adults. Not only does this helping of converts fulfill one of the specified purposes of the Confraternity, but the fourth division of the active members can be correctly expanded to include them. This fourth group particularly embraces converts because its work is to conduct religious study groups for adults. Part of the follow-up work for neophytes must be to further their instruction. In what better manner can this be promoted than by means of these discussion groups? In order that this branch of the Confraternity may have a tangible name, call it the Guild of St. Paul.

Since this division is given a name, let the other groups of the active members have the names of other patrons. Let the first group, *i.e.,* the teachers, be called the Guild of St. Charles. Name the home visitors the Guild of St. Joseph. The third group, who are known as helpers, may be called the Guild of John the Baptist.

Thus the organization to assist converts need not be a separate society. The parish Confraternity of Christian Doctrine can do the task admirably and can carry on extra programs, such as retreats, Communion breakfasts, banquets, and socials, as does the Guild of St. Paul in Lexington.

The highlight of the Lexington club's program is the annual banquet on the Sunday following the festival of the Conversion of St. Paul, Jan. 25. Hundreds attend this affair because families and sponsors are invited. A well-known speaker is always engaged and an excellent musical program provided. A family basket picnic in July, and Christmas and Valentine parties promote friendliness and good fellowship throughout the year.

The Guild also sponsors a variety of Catholic Evidence works. Thousands of pieces of Catholic literature are distributed by mail and personal contact. A yearly series of public information talks on Catholic matters have attracted hundreds of non-Catholics. The window displays of Carl Conrad were used extensively until his untimely death. Newspaper articles and radio advertisements round out a program for making the Catholic Church better understood.

Besides these external means, the Guild members also emphasize the supernatural element in making conversions. They vividly realize the helplessness of human endeavor unless fortified by the strength of God. In addition to the Club's official prayer, members join in quarter-hour visits to the Blessed Sacrament, chains of Holy Hours, voluntary fasts, quarterly Masses and Holy Communions, etc.

If the percentage of converts in Lexington has been high, the Guild of St. Paul is responsible for some part of this success. For the past nine years there have been over twenty converts every year in St. Paul's parish. One year it was as high as fifty-three.

This percentage is above the average and the reason is easy to discover; the activities of the Guild. Converts are imbued with the true spirit of Catholic Action. They keep their eyes open for interested inquirers. In several of our families one member had led five or six of the household into the Church. The Guild membership has seven instances where both husband and wife are converts.

If an organization of converts has accomplished this desirable feat in one parish, what a number of souls could be won to Christ if more parishes followed some similar plan! Our plan is practical and tried. According to latest figures there are seventeen "convert organizations" throughout the United States following the constitution of the Guild of St. Paul of Lexington.

Imagine what hundreds of groups of apostolic souls could accomplish when duly organized. A convert "speaks the language" of the non-Catholic. He more easily brings in prospects to public lectures or inquiry classes. There is no need to devote space here to inquiry class technique; the Rev. John T. McGinn, C.S.P., fully explained this procedure in *The American Ecclesiastical Review* for Sept., 1945, through his article, "A Parochial Plan for Converts."

Here is a question asked by some priests: "Which comes first, the organization or the means to get converts? Where do we start?" Every parish has a few converts. A pulpit announcement or consultation of the baptismal register will bring out a dozen or so, even though they have been in the Church for years. These, together with zealous cradle-Catholics, will serve as a nucleus. Lexington had only a handful at the first meeting. All the activities mentioned in our constitution were not in force from the beginning. There will be development and progress. You may have a copy of our constitution and by-laws by writing to the Guild of St. Paul, 501 W. Short Street, Lexington 7, Kentucky.

The zeal of converts is well known. Imagine what can happen in a city when a hundred of them are organized. Many other activities that converts inspire in a parish could be mentioned in addition to the above. Not only does follow-up work assure the perseverance of a convert but priests thereby tap an almost unlimited source of energy for promoting the cause of Christ, for making America Catholic.

LEONARD B. NIENABER

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CAN LUTHERANISM SURVIVE IN GERMANY?

St. Jerome once wrote "ingemuit totus orbis, et Arianam se esse miratus est."[1] But today, Arius has none to do him reverence. Nor have Cerinthus, Apollinaris, Valentinus, Basil of Ancyra, Baius, Marcion, Praxeas, Tertullian, or Pelagius. History shows that no form of Christianity will in the long run endure if it upholds principles at variance with the clear sense of Sacred Scripture or is opposed to sound reasoning.

Hence the fate of Lutheranism in Germany depends not so much on the sermons of a Pastor Niemoeller as on the theological teaching of men like Karl Barth and Emil Brunner. These latter before the rise of Nazism had produced some slight revival in the church founded by Martin Luther.

The publication of Barth's *Der Romerbrief* was a great stimulus to modern non-Catholic theology. The work was vigorously attacked in Rationalistic and Liberal circles, but Lutheran and Calvinistic divines, on the whole, gave it a hearty welcome.

In the early days of the Hitler regime, the author fell afoul of the Fuehrer. He refused to take an oath of unconditional allegiance to that megalomaniac. He was charged with being lukewarm in giving the Hitler salute in class. He expressed himself freely on the subject of concentration camps. As a result, he had to flee Germany. For some years he has been lecturing at Basle, whence he has directed a vigorous counter attack against Nazism. This synthesis of distorted doctrines, he has always maintained, is an anti-Christian religion, as deadly as Islamism.[2]

Less known but deserving of study, is Barth's disciple Emil Brunner. The word disciple, however, is not quite apt, for Brunner shows a certain amount of independence of views. I would say that from the Catholic standpoint, his doctrines are not quite so extreme. Dr. Brunner came to Princeton Theological Seminary in 1938 as guest professor of Systematic Theology. It was at Zurich, however, that he delivered most of his theological lectures. I propose to set forth here Dr. Brunner's views on a few fundamental topics.[3]

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[1] *Dialogus adv. Luciferianos,* 19 (*MPL,* 23, 172).

[2] Adolf Keller in *Christendom,* IV (1939), pp. 382, 384 ff.

BRUNNER'S DOCTRINE ON MAN'S KNOWLEDGE OF GOD

"In so far as God is the Creator and Lord of the world—the Creator who made it out of nothing—it is impossible to know Him through the world itself."[4] This thought is found in all of Brunner's works. "The God who is known from the world is precisely not the Creator."[5] "The God attained by a metaphysic is never the Almighty but only a very powerful being, never the Creator but only a demiurge."[6] "We do not know the Creator through the world, but through revelation; this thesis is right, and is good Protestant theology."[7]

Not only as the Creator, but as personal, is God unattainable by unaided human reason. "Only the God who reveals himself in his Word, the God of the Bible, is the personal God, while every philosophical idea of God is necessarily impersonal, however theistically it may deck itself out."[8] "A philosophically reasoned faith in a *personal* [italics his] God is a contradiction in terms, however hard thinkers may have labored to square this circle."[9] "The personal God, who is the ground of all truth, cannot be known as personal by means of idea, but only by personal concrete revelation."[10]

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[3] Dr. Brunner's works selected for this study are: *The Mediator,* trans. Olive Wyon (New York, 1934); *God and Man,* trans. David Cairns (London, 1936); *The Philosophy of Religion,* trans. A. D. J. Farrer and B. L. Woolf (New York, 1937); and *The Divine Imperative,* trans. Olive Wyon (New York, 1937). Dr. Brunner expressed appreciation to Miss Wyon for her splendid translation of *Der Mittler.* He also approved of her title, *The Divine Imperative.* His work was called *Das Gebot und die Ordnungen.* The translation of *God and Man* has been carefully checked by Rev. G. S. Hendry. Dr. Brunner offered helpful criticisms of *The Philosophy of Religion.* His title was *Religions-philosophie evangelischer Theologie.* Therefore, these English works can be said to mirror faithfully Dr. Brunner's thought.

[4] *The Mediator,* p. 269.

[5] *God and Man,* p. 60.

[6] *The Philosophy of Religion,* p. 65.

[7] *The Divine Imperative,* p. 615. By revelation, of course, Dr. Brunner means supernatural revelation. As to the impossibility of proving the existence of God the Creator, Brunner finds himself in agreement with theologians who otherwise differ from him radically. Kirsopp Lake maintains, "That matter had a beginning and that this beginning was due to a pre-existent being who had no beginning is the opinion of certain early theologians and the foundation of orthodox thought; but it cannot be proved and is perhaps not even probable" *(Paul His Heritage and Legacy* [New York, 1934], p. 74). And the Archbishop of Canterbury writes, "it seems to me quite inconceivable that any such entirely coercive argument for the being and character of God should be produced" (William Temple, *Christianity in Thought and Practice* [New York, 1936], p. 37).

Why can we not demonstrate the existence of God? "For the very reason that it [the human intellect] is of divine origin, it is not itself God and therefore cannot conceive God. How much less, then, can our *clouded* [italics mine] reason conceive God."[11] The human intellect has been denatured by original sin. "Reason which was created to be a mirror of God is spoilt and split."[12] Nor can we deduce the existence of God from the voice of conscience, arguing from a law to the existence of a Lawgiver. "The sinister thing about conscience is precisely this, that primarily it has nothing to do with God at all."[13] "As conscience it does not speak of God, but it is the flaming sword which drives us away from the presence of God."[14] This also can be blamed upon original sin. "Conscience does not face sin as though it were that part of man which has remained sound, but it is itself involved in sin."[15]

The Mediator contains views which from the standpoint of some circles of Orthodox Protestantism are rather extreme, and the work was not kindly received in America by orthodox Protestant theologians. Thus Archer E. Anderson charged that (1) it had no clear knowledge of what constituted Scripture, (2) its author does not hold a real resurrection, (3) nor the Virgin Birth, and finally, concerning our present subject, (4) the statement that man cannot know God without special revelation is against *Rom.* 1.[16]

In his later works, Professor Brunner shows an advance in thought. He begins to have a respect for reason and admits that it may be of some value in obtaining a slight, if incorrect, knowledge of God.

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[8] *God and Man,* p. 67.

[9] *Ibid.,* p. 48.

[10] *Philosophy of Religion,* p. 16.

[11] *The Mediator,* p. 42.

[12] *Philosophy of Religion,* p. 97.

[13] *Divine Imperative,* p. 156.

[14] *Ibid.,* p. 157.

[15] *Ibid.*

[16] Archer E. Anderson in *Bibliotheca sacra,* XCII (1935), pp. 354-62.

> He [God] wills that men should use reason, His most precious gift of creation, His highest work of creation . . .[17] It seems to have escaped Barth's notice that neither Luther nor Calvin has denied the existence of a *revelatio generalis,* and consequently of a natural knowledge of God; that both of them made a distinction between the Word of God; in which man is created, and of which even after the Fall he knows something. . . .[18] They [the Reformers] did not deny a certain knowledge of God could be derived from nature. None the less they laid all the emphasis on the wholly uncertain and insufficient character of any knowledge that was independent of revelation.[19]
>
> *Rom. 1, 18 ff.* It is just as wrong to deny that Paul recognizes a natural pagan knowledge of God, as it is to equate this knowledge as continuous with the real knowledge of God, possessed by faith.
>
> *Romans 1, 19* never provides a basis . . . for a positive *theologia naturalis;* for the God whom man discovers for himself in nature—apart from Christ *is an idol* [italics mine]. . . . From the point of God the Creator, it may indeed be possible to know God in His Creation, but it is not possible to know Him from the point of man, who is a sinner.[20]
>
> The γνωστὸν τοῦ θεοῦ is no longer visible to man, as he now lives in a state of severence from God.[21]
>
> Paul *(Rom. 2, 14 ff.)* admits that the heathen have a knowledge of divine law—in spite of the fact that they do not rightly know the Lawgiver.[22]

Brunner is acquainted with the cosmological and teleological arguments for the existence of God.

> There are two concepts which have proved themselves most serviceable in the history of thought for this undertaking, the concept of causality and that of analogy. If every single finite existence has a cause, why should not the finite as a whole also have a cause? Especially the perception of immanent purposiveness seems actually to force us to such a conclusion, since nothing finite can fully account for purposiveness. The concept of analogy is just as important. Reality appears as a graded structure of realms of being, which is not concluded in the finite, and therefore demands its ideal completion in the

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[17] *Divine Imperative,* p. 249.

[18] *God and Man,* p. 116.

[19] *Philosophy of Religion,* p. 66.

[20] *Divine Imperative,* p. 599.

[21] *God and Man,* p. 173.

[22] *Divine Imperative,* p. 618.

construction of an existence in which that may be present in its perfection, which appears as still imperfect even in the highest stage empirically known.[23]

THERE ARE NO GOOD NATURAL ACTS

All natural ethics of reason and also all religious ethics outside the Biblical revelation, attribute to man the power to realize the good, the divine will in his moral action. "Thou oughtest, therefore thou canst." In the kernel of his being, man is good. By his own resources, he can fulfill God's demands. . . . This is Pelagianism, the work-righteousness of all natural ethics.[24]

This inability begins in the intellect. "I cannot of myself know who God is, what God wills of me and for me."[25] The result is that those who defend natural ethics "demand that the politician should fulfill the claims of the Sermon on the Mount, and achieve only the result that he become either a hypocrite or a fanatic or a visionary,"[26] whereas "all natural human action reveals the sinful heart."[27]

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[23] *God and Man*, p. 41 f. By "the concept of analogy" Dr. Brunner means the *quarta via* of St. Thomas. Now many Scholastic authors deny the efficacy of this argument, at least as proposed under certain forms. Among them may be mentioned Cajetan, Suarez, D'Hulst and Urraburu. It is needless to point out that these are outstanding names. To them may be added the renowned Descoqs. His criticism of the argument is thus enunciated: *Argumentum ex gradibus entis desumptum . . . tamen ut argumentum ex causa formali exemplari propositum non efficaciter videtur probare per se solum existentiam Dei tamquam Entis Summi* (Pedro Descoqs, *Praelectiones theol. nat.*, 2nd ed. [Paris, 1936], p. 15). Brosnan merely mentions the argument, and says it has both advocates and opponents (W. J. Brosnan, *Inst. theol. nat.* [Chicago, 1921], p. 84).

The best proof that one could advance against Prof. Brunner's views of the impossibility of proving God's existence from reason would be to show that some one without the benefit of Christian revelation had done so. As a matter of fact, A. E. Taylor in Hasting's *Encyc. of Rel. and Ethics*, XII, 262 ff., asserts that Plato by the cosmological and teleological argument had arrived at the divine essence and some of its attributes. Alas, this is not the case. A. C. Pegis in *Thought*, XIII (1938), shows that Plato did not hold God to be the creator. To Plato, multiplicity is more perfect than unity. When St. Paul in *Rom.* 1, asserted the possibility of man to prove God's attributes and existence, Christian thinkers refined their proofs until they became unshakeable. This was one of the great contributions of the Scholastics to the history of thought. Of course St. Paul was referring to man in his fallen state. On the exposition of *Rom.* 1:18 ff., cf. J. Moran, *Alpha et Omega* [Worcester, 1935], pp. 3 ff.

[24] *God and Man*, p. 75.

[25] *Ibid.*, p. 57.

The approach from the state of the natural man to that of the man of faith is a series of sins. "This series of stages must not be understood in the sense of a *gradus ad Parnassum,* as a direct way to perfection—as is the creation in the autonomous morality—but only in the dialectical sense, so that each step towards the higher life means at the same time a step deeper into sin."[28] The reason is that "all that is not of faith is sin."[29] But even the believer cannot perform acts of virtue.

> It is our will itself which is impure in the sight of God; this is true even of the obedient will of the believer. The fact remains: "there is none good but One, that is, God" (Mark 10, 18).[30]
>
> The seventh Commandment[31] . . . applies also to the believer . . . at the same time, however, he knows since he understands this Commandment in a radical way, that he is an adulterer, and that in his honorable civil state of marriage he stands before God as a sinner who can only exist because of the forgiveness of God.[32]

THE QUESTION OF FREE WILL

On the subject of the will, the former Princeton professor is inconsistent. He attacks man's freedom.

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[26] *Ibid.,* p. 89.

[27] *Ibid.,* p. 40.

[28] *Divine Imperative,* p. 65.

[29] *God and Man,* p. 85; *Divine Imperative,* pp. 55 and 162. In both of these latter references the author refers to *Rom.* 14:23. If one should glance at the context of *Rom.* 14:23, one would discover that the faith in question is not dogmatic faith, nor fiducial faith, but good faith. In the matter of eating foods, says St. Paul, we must follow our conscience, we must act in good faith, "for all that is not from faith is sin." Thus Dr. Brunner's argument collapses.

[30] *Divine Imperative,* p. 283.

[31] The sixth, according to the Catholic enumeration.

[32] *Divine Imperative,* p. 150. In employing such language, Brunner is in full accord with the more famous member of the Crisis School. Cf. Karl Barth, *The Epistle to the Romans,* trans. Edwin Hoskins (Oxford, 1933), p. 256.

> We live under the illusion that we are self-determined and free.[33] Apart from faith, even in the most serious exercise of our moral consciousness, we see ourselves in the artificial illumination of autonomy as free beings who can do the good because they ought.[34] Just because sin changes the essential being of man, freedom in the original sense is lost through it. The sinner is a man who is no longer able not to sin.[35]

However, we find many passages upholding self-determination.

> His [man's] obedience is not blind and forced, but free; it is based upon the grateful knowledge of what God is to us, what he wills for us, and what he does for us.[36] The fact that God has created man as a person, as a self, means that he has created him in such a way that he must determine to be that for which he was designed. This constitutes his freedom; this liberty of self-determination forms the very essence of self-hood; and *is* [italics his] personal existence itself. . . . But God has created man in such a way that only when he determines himself in accordance with his destiny does he become that for which he was created. Only then is he really free.[37] This existing order of means and ends does not exclude but includes the possibility of free choice and the devising of ends.[38] The act of the will alone is free, and therefore in the full sense responsible.[39]

The author considers Luther too extreme in his views on this subject. After stating that "Kant completely overlooked—without understanding—Paul's and Luther's theory of the 'enslaved will'," Brunner writes, "on the other hand, it must be admitted that Luther in his fight for this truth often ended in denying formal freedom and fell into a false determinism."[40]

A partial, but as far as I can see, not a complete answer, to these contradictory views, lies in the fact that Dr. Brunner confuses moral and physical freedom. "For the good that I do, because I ought, is for that reason not freely done, and therefore not really good."[41] "Willing obedience is never the fruit of a sense of 'ought', but only of love."[42]

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[33] *The Mediator,* p. 348.

[34] *Philosophy of Religion,* p. 77.

[35] *God and Man,* p. 157.

[36] *Divine Imperative,* p. 54.

[37] *Ibid.,* p. 170.

[38] *Ibid.,* p. 245.

[39] *Ibid.,* p. 261.

[40] *Ibid.,* p. 590.

[41] *God and Man,* p. 79.

[42] *Divine Imperative,* p. 74.

JUSTIFICATION BY FAITH ALONE

Dr. Brunner says of Luther and Calvin, "because they were tired of the ideology of an ethic of duty—righteousness through works—therefore they preached righteousness through faith alone; because they longed that man should not merely be told to do good, but that they should really *do* it" [italics his].[43]

This theme of justification by faith alone runs through all of our author's theology. "Therefore also the innermost point of this conflict[44] is the conflict against 'righteousness of works' or legalism, and the triumph of the Gospel means justification by faith alone."[45]

> Other dispositions, far from being necessary, are a hindrance. With faith in justification even religion comes to an end, because man knows that even his piety, his religiosity, everything which as a devout man he actually is, does, or has, all come under the judgment of God. He no longer expects salvation from them. . . . Rather he expects it from God in spite of them.[46] The antithesis of sin is not virtue but faith.[47] The opposite of sin is thus not virtue—that notion belongs wholly to the rational doctrine of emancipation—but faith.[48]

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[43] *The Mediator,* p. 613. Here the good doctor is hoist on his own *petard.* According to him, no one, either sinner, infidel or Christian, can *do* good.

[44] "The struggle of the Gospel against the errors of the 'natural' man."

[45] *Divine Imperative,* p. 64. Orthodox Calvinistic theologians also hold the doctrine of justification by faith alone. "Salvation according to Paul was dependent solely on faith, the simple acceptance of the offer contained in the message of the Cross" (J. Gresham Machen, *The Origin of Paul's Religion* [New York, 1921], p. 284. "The Scriptures thus record that Abraham attained by faith unto righteousness and imply that he was justified by faith since he was not justified by works" Lewis S. Chafer in *Bibliotheca sacra* XCIII (1936), p. 138.

[46] *Philosophy of Religion,* pp. 111 f. The author *(Divine Imperative,* p. 185) affirms the necessity of repentance. This, he says, consists in crying out, "God be merciful to me a sinner."

[47] *God and Man,* p. 83.

[48] *Philosophy of Religion,* p. 89. This however, is not the doctrine of St. Paul. To him, the opposite of sin is justification, a state of holiness before God. Writing to a congregation he had personally guided for eighteen months he states. "Do not err; neither fornicators, nor idolators, nor adulterers, nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor the evil-tongued, nor the greedy will possess the kingdom

It is dangerous to predict the future, but orthodox Protestantism apparently has no prospects of resurrection in Germany. The theological doctrines enumerated above offer cold comfort to a beaten and dispirited people. Will a man who has lost all try to center his attention on things eternal by following the dictates of his conscience? How can he when he reads "the sinister thing about conscience is precisely this, that primarily it has nothing to do with God at all."[49] Will he struggle against temptations, and thus attempt to make God propitious and eager to help him? No, he is not a free being. "We live under the illusion that we are self-determined and free."[50] He is a hopeless sinner. "The sinner is a man who is no longer able not to sin."[51] Will he seek the truth and consolation in Holy Scripture? Not if he takes Dr. Brunner for his guide. His clouded intellect cannot conceive God.[52] Why then should he think that he can understand the Word of God?

And so Lutheranism reaches its inevitable goal. This religious group, lacking an infallible teaching body, in the past could not withstand the onslaughts of Rationalism. Nor can it now.

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of God. And such were some of you, but you have been washed, you have been sanctified, you have been justified in the name of our Lord Jesus Christ, and in the spirit of our God" (*I Cor.* 6:9-12).

[49] *Divine Imperative,* p. 156.

[50] *The Mediator,* p. 348.

[51] *God and Man,* p. 157.

[52] *The Mediator,* p. 42.

Mission Intention

"Propagation of the Faith through the Good Example of Soldiers in Foreign Lands" is the Mission Intention for the month of June, 1946.

ST. ATHANASIUS ON PRAYING THE PSALMS

Tertullian bears witness to the fact that from the beginning the Psalter largely supplied the official public prayer of the Church for services on Sundays and on the anniversaries of the martyrs. A minimum of liturgical prayer was performed privately by many lay people who recited psalms "before and after sleep," in the morning and evening of feasts and of the Lord's Day. During the course of the fourth century the group of ascetics and virgins who gathered around the bishop was permitted to introduce its psalmody into the church, thus helping to shape, under the direction of the clergy, the daily public prayer of the community.

Among the progressive bishops of the fourth century was St. Athanasius of Alexandria. His important role in the direction and development of Egyptian asceticism is well known to monastic history through his numerous writings. His efforts to promote the spiritual perfection of virgins and ascetics, of anchorites and cenobites, stand out nowhere perhaps in such striking relief as in the practical instructions he left on the excellence and use of the Psalter.

How greatly he was himself enamored of "this divine book" is seen particularly in the beautiful letter he wrote to Marcellinus, a deacon of Alexandria, on the Interpretation of the Psalms.[1]

"Dear Marcellinus," he begins, "I admire the rule of life you have chosen in Christ. While you devote your leisure moments to the study of all the Scriptures, the Book of Psalms, I learn, is seen most frequently in your hands, and you strive to grasp the hidden meaning that each of them contains. Let me congratulate you upon your good habit, for I myself entertain the same passion for this Book . . ."[2]

Such a communicative enthusiasm would naturally enkindle in the heart of the fervent Christian a burning desire to study and meditate on the word of God. The levite would hardly need to be induced to make the next obvious step forward and procure for himself a copy of the sacred book. Marcellinus has, in fact, understood this. He already possesses his Psalter and keeps it constantly with him.

Athanasius, however, wishes to drive the point home. "One day," he continues, "I happened to fall in with an industrious old man, a lover of study and work, and had with him an agreeable and instructive conversation about the Psalms. He had, by the way, a copy of them with him. Here is what he said . . ."[3] Athanasius then takes the part of the old man and writes his own discourse on the manner of learning and praying the Psalms.

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[1] Cf. *MPG,* XXVII, 11-46.

[2] *Ibid.,* 12.

The charming picture of the studious old man, Psalter in hand, discoursing on the excellence of the Psalms, must certainly have lingered again before his mind when, in composing the *De virginitate* Athanasius prefixed the following principles to the daily regulations of his consecrated virgins:

> Neither by day nor by night let the word of God recede from thy lips.
>
> At every hour let thy duty be the meditation and study of the divine Scriptures.
>
> Have a Psalter and learn the Psalms.
>
> Let the rising sun see the Book in thy hands.[4]

Practical spiritual director that he was, Athanasius goes on to determine precisely at what moments of the day the Psalms were to be recited; he shows plainly how the Sacred Book was to be kept constantly in hand, and how the virgin's daily time-table could be interspersed with psalms.

> At sunrise, let the Book be found in thy hands.
>
> After the third hour [9 a. m.] accomplish the religious services, for at that hour the wood of the cross was prepared.
>
> At the sixth hour [noon], perform thy prayers with psalms, tears, and supplications, for at that hour the Son of God was hung upon the cross.
>
> At the ninth hour [3 p. m.] confess thy sins anew with hymns of praise, and implore God's mercy, for at that hour the crucified Lord gave up the ghost.
>
> After the *synaxis* [evening religious exercises], take thy repast, giving thanks to God thus: *Benedictus Deus, qui misereatur nos et alit nos a juventute nostra "qui dat escam omni carni."* [*Ps.* 135:25]
>
> Upon rising up from the table, begin by saying thrice: *Misericors et miserator Dominus, escam dedit timentibus se.* [*Ps.* 110:4]
>
> *Gloria Patri et Filio et Spiritui Sancto.*
>
> *Et nunc et semper et in saecula.*
>
> At the twelfth hour [6 p. m., sunset] begins the longer *synaxis*. If thou have no companion, perform it alone: God is present and atten-

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[3] *Ibid.*

[4] *Ibid.*, XXVIII, 265.

tive. Remember that at the twelfth hour our Lord descended into hell [the Limbo of the fathers].

At midnight rise and praise the Lord, thy God, for at that same hour our Lord arose from the dead and celebrated the glory of His Father. Rising say: *Media nocte surgebam ad confitendum tibi semper judicia justitiae tuae.* [*Ps.* 118:62]

Towards dawn, say the Psalm 62: *Deus, Deus meus, ad te de luce vigilo. Sitivit in te anima mea.*

At the break of day, recite: *Benedicite, omnia opera Domini, Domino.* [*Dan.* 3:57][5]

Thus, leaving aside several long digressions and certain liturgical rubrics like genuflections, absolutions, alleluias, etc., we may assist at the virgin's daily life of prayer and observe how practically she endeavored to keep the divine book of the Psalter constantly in heart and hand.

More than one of these holy virgins, eager to give the most scrupulous obedience to her bishop, must have understood quite literally the counsel contained in the prescribed rule. In the midst of the torments of scourging, relates St. Athanasius, they held the Psalter open before their eyes in order to derive from it strength and courage against their cruel Arian persecutors. And it needed, he adds, the brutality of the executioner to wrench the Book from their hands.[6]

The solitaries of his vast desert diocese were none the less zealous in imitating the industrious old man. To the visitor entering their colony, the cells of the anchorites appeared as "tabernacles filled with choirs of psalmody."[7] Those who approached near to the cell of the great St. Antony would hear him reciting the Psalms.[8] In his biography of the saint, Athanasius, summing up for us the program of his spiritual doctrine, places the "chant of Psalms" alongside of "continual prayer," as if to determine the exact form of the latter item.[9]

The more organized cenobites had, of course, a body of definite rules which determined, as for the virgins, the community exercises and fixed a minimum number of times for praying the Psalms. We are not told of the part that Athanasius played in the legislation represented by the Pachomian rule, but it is conceivably due to his inspiration and approbation that that rule required the postulant "to spend a few days before the gate of the monastery and there be taught the Lord's Prayer and as many of the Psalms as he could learn by heart."[10] Admitted into the interior of the monastery, the novice, after learning the rule, was to be given twenty Psalms and two Epistles of St. Paul to study.[11] Even the illiterate candidate had to undergo this formation. He was to be given three lessons in reading every day to prepare him for Scripture study. "The letters, syllables, words, and names shall be written for him; and even if he be unwilling, he shall be compelled to learn, so that there be absolutely no one in the monastery unable to read and retain something of the Scriptures, at least the New Testament and the Psalter."[12] No occupation, no work in the fields, no travel was to dispense one from reciting the daily distribution of Psalms.[13] During manual labor, silence was prescribed by the rule, but the monks were always permitted to sing *"aliquid de Psalmis et de Scripturis."*[14] Here also the ideal of Athanasius seems to have been attained: to keep the Psalter constantly in mind and heart.

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[5] *Ibid.*, 265-76.

[6] *Ep. encyclica*, 4 (Cf. *MPG*, XXV, 232).

[7] *Vita Antonii*, 44 (Cf. *MPG*, XXVI, 908).

[8] Cf. *ibid.*, 864.

[9] Cf. *ibid.*, 921.

But it would be insufficient indeed to require the perfect Christian to pass his leisure time in a merely material, even if constant, mumbling of the Psalms. What is of the highest importance is the manner of acquitting oneself of this holy task. St. Athanasius does not fail to instruct his subjects in this regard. "When thou prayest and recitest the Psalms," he says, "let not strange thoughts invade thy heart."[15] For the Psalter is not only a book of study: it is *par excellence* a prayer-book. It contains the most powerful formulas of prayer; for are they not the words of God Himself?

The words of the Psalms, therefore, contribute to render the ear of God more attentive to our supplications. "The Spirit, Who speaks in His saints, hearing the very words which He inspired to be written will be more inclined to help us. For, just as the lives of the saints are more excellent than the lives of others, so also do their words surpass ours, and are much more efficacious."[16]

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[10] *Regula S. Pachomii,* 49 *(MPL,* XXIII, 70).

[11] Cf. *ibid.,* 78.

[12] Cf. *ibid.*

[13] Cf. *ibid.*

[14] *Ibid.,* 76.

[15] *De virginitate,* 23 *(MPG,* XXVIII, 280).

[16] *Ep. ad Marcellinum,* 31 *(MPG,* XXVII, 44).

The Psalms constitute our best prayer in the combats we have to wage against our spiritual enemies. The asceticism of the fourth century chose to designate all the interior and exterior trials that beset the man of prayer as a struggle against evil spirits. The doctrine of Athanasius is unique here. At the same time he solved a problem which has always puzzled those who pray the Psalms and while doing so adhere too strictly to the literal, exegetical sense. Athanasius taught that when the man of prayer reads the Psalmist's imprecations against his enemies he should understand these curses as directed against the evil spirit who opposes us. Thus, in advocating the constant use of the Psalms, he intended that his disciples should find in them a weapon as efficacious as that which David found in "the staff which he had always in his hands" (*I Kings* 17:40).

It is in this sense, and with this end in view, that David composed the Psalms. "Since he was a prophet, whose interior eyes were open, and who knew that the evil spirits rejoice at the fall of man, but when vanquished grow sad to see him walk again on the straight path—David composed these prayers against them, in an entirely spiritual sense, in such a way that his visible enemies would, in metaphor, designate the evil spirits." That was for Athanasius the only way to solve the classical difficulty presented by the imprecatory Psalms.

> If we do not thus interpret the purpose of the prophets, their words, instead of edifying and teaching us virtue, will enkindle and entertain in us dispositions of hardness, which are opposed to the teachings of the Gospel; for we should then be constantly invoking curses upon our enemies instead of loving them. David says any number of times something like this: *Confundantur et pudore afficiantur omnes inimici mei et non confundar ego* [*Ps.* 34:4]. Now do not believe that the prophets and friends of God used such language otherwise than in the sense just explained. In this sense shall the diligent student of the Psalms understand the prophet's uttering imprecations: let him pass from visible enemies to the spiritual.[17]

In his *Vita Antonii,* St. Athanasius represents the great father of anchorites as recommending expressly the chant of psalms in times of temptation and as confessing his own successful use of this method against the evil spirits. The devil himself, he says, had to recite Psalms piously in order to seduce the unwary solitary. The Psalms, therefore, were a weapon forged under divine inspiration to be wielded in the combat against evil.

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[17] *Introductio in expos. in psalmos, in fine* (*MPG,* XXVII, 60).

The Psalms, however, as St. Athanasius says, were not given to us merely for the negative work of fighting the demon; their variety renders them eminently suitable for every state of mind and for every spiritual necessity. With this practical end in view Athanasius arranged two lists of the Psalms: in one list he left them in the order in which they stand in the Scriptures, indicating their form and character—narration, prayer, thanksgiving, exhortation, etc. In another list he classed them according to the sentiments they express.[18] He indicated at length how to use these lists in conformity with one's needs in prayer. If one should stand in need of repentance or confession, or be burdened by affliction or temptation, suffer persecution, or have escaped from danger; if one should fall victim to sorrow or trouble or other sentiment; or if one should meet with success, triumph over one's enemies, or desire to praise and thank God—then "these divine Psalms" will teach him how to act and what to say. One has merely to choose those which are listed as referring to a given sentiment, recite them as if they were written for one's personal condition, and offer them to God, adapted as they are to the state of the soul.[19]

One of the most important pages in the spirituality of the fourth century is inspired by a quality of the Psalms which we may designate as the imitation of Christ. Such a statement will not surprise us when we remember that St. Athanasius has been deservedly styled the Doctor of the Incarnation. Our Lord Jesus Christ became man in order to save us, it is true, but He also intended, by His life on earth, to show us the perfect way of living.

> A more perfect model of virtue cannot be found than the very person of our Saviour. Every possible virtue can be found in Him; He lacks nothing in the eyes of one contemplating his human life . . . Now before His coming among us, He had revealed Himself in the Psalms not only as God, but also as man, so that anyone who might wish to learn the perfect way of life, could learn it from the Psalms, correct his imperfect attitudes, and rectify his feelings in conformity to this perfect model.[20]

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[18] *Ep. ad Marcellinum,* 14-26 (Cf. *MPG,* XXVII, 25-38).

[19] Cf. *ibid.,* 41.

[20] *Ibid.,* 25.

Athanasius, strong in faith, experienced no difficulty in seeing the personality of Jesus Christ prophesied in almost every Psalm. Nor, incidentally, did he hesitate to see the Blessed Virgin portrayed in verses that allude to the Incarnate Word. "For the Psalmist knew the virgin birth," he declares, "and did not hide it, but proclaimed it in the forty-fourth Psalm by the words *Audi filia et vide . . .*" Athanasius finds this form of address quite similar to Gabriel's *Ave gratia plena.* "To address Mary," he explains, "Gabriel used a name [κεχαριτωμένη], because he was a stranger to her by birth; but since she was to spring from his race, David rightly called her daughter."[21]

In his commentaries, Athanasius develops the practical, moral, ascetical, and mystical meanings of the Psalms rather than their exegetical sense. He gives way to the desire of talking pleasantly and at length to his subjects, in order to draw from the words of the Psalter all the possible applications to the circumstances of everyday life; just as a father would talk to his children or as would a good pastor, occupied solely with the spiritual progress of his flock. Accordingly, his spiritual children found in the Psalter a treasure of inestimable value. With its words they prayed; its descriptions represented to them the supernatural world; its thoughts nourished their private meditations. The Book of Psalms enabled them to hear the voice of God enlightening their minds and teaching them the ways of perfection; it was at one and the same time their prayerbook, their manual of meditation, and their spiritual reading; it simplified their spiritual exercises and unified their interior life.

Once, in a conference to his monks, Theodorus, successor to St. Pachomius and superior of his monasteries, after commenting on one of the paschal letters of their "blessed father 'Abba' Athanasius" added solemnly: "Now, brethren, I call upon you to witness in the presence of God and His mercy, that a single Psalm, well known, thoroughly understood, and conscientiously observed, will be sufficient to make us perfect."[22]

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[21] *Ibid.*, 16.

[22] A Coptic text in Amelineau, *Annales du Musée Guimet*, XVII, pp. 238-40.

MORAL ANESTHESIA

It is nearly a century since the day on which anesthesia was first successfully applied in surgical operations. By conquering pain, anesthesia has made major operations less shocking, has contributed to their success, has spared patients much agony and suffering, and has saved many lives. Anesthesia means partial or complete suspension of sensation with or without loss of consciousness. Anesthetization may be the natural result of injury or disease, or it may be induced artificially by means of a drug or gas. Sensibility and consciousness are a necessary part of our life and life's best protection. When things are normal, sensibility and consciousness are a source of satisfaction, but in time of extreme suffering their temporary loss is a blessing. This modern remedy is meant for physical pain only. Mankind is afflicted not only with physical but also with moral suffering, with sorrow, grief, and heartbreaks. Physical suffering of the individual is shared by others in a moral sense only, with compassion, sadness, sorrow. From time immemorial, human society has found various kinds of remedies for moral pain. These remedies may be called moral anesthesia. They induce a temporary abatement or loss of moral sensibility. In this state, irreparable losses are sustained with composure; supreme sacrifices are made without repining. This moral anesthesia makes long, bloody, destructive wars possible in a civilized society whose moral sensibility is, otherwise, very keen.

War has been always a most severe trial, a painful major operation. Nature and, more often, men have found an opiate or anesthesia for wars. The soothing remedy is not the same for all persons. It grows naturally out of the people's temperament and education. It consists of human passions of hate, of greed, of ambition, of envy, of bigotry that are often aroused by one or more incidents and are cleverly fanned by propaganda. It is well known that when passions are aroused, the sound judgment of reason is impaired or even overcome.[1] What St. Paul says of concupiscence may be applied to lower passions in general: "I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin."[2] Those modern atheists who have called religion the opiate of the masses have given ample proof of their mastery in administering the moral anesthesia, based on the lower passions, to those people whom they have deprived of the light and comfort of religion.

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[1] *Sum. theol.*, I-II, q. 77, a. 2.

[2] *Rom.* 7:23.

Two major wars have saturated our present generation with a war-stupor. The moral sensibility of many has been dulled or lost completely. Irresponsibility and unconsciousness seem to prevail because the continued mass-murder of innocents, the destruction of religious and historical monuments, revered in all ages, spared in all wars, are hardly decried by few, justified by many, and acclaimed, even, by the more irresponsible of our generation. If the measure of saturation is determined by the anesthesimeter from the lack of reaction, we must say that in our case the dose of moral anesthetic was generous indeed.

World-wide calamities like the war just ended are felt keenly by every good Christian. If it were otherwise, Christian charity would be dead: "Who is weak, and I am not weak? Who is scandalized, and I am not on fire?"[3] One is forced to ponder on the mysterious ways of divine Providence in the history of the world. The fall of the Roman Empire forced such considerations on St. Augustine who witnessed that calamity. His monumental work *De civitate Dei* was the result. Having refuted the calumny that the Christian religion was responsible for the fall of the Empire, the holy Doctor proceeded to examine the entire history of divine dispensation pointing out the hand of God in the course of human events: "Who would dare to believe or say that God could not have prevented both man and angel from falling? God preferred to leave it in their power, and thus to show what evil could be wrought by their pride and what good by His grace."[4] This is the rule of divine Providence: God in His goodness respects the gifts of freedom and reason with which He has endowed man's nature and in His mercy He reaches out to repair the harm caused by man's abuse of those gifts. What crimes have not been committed in the name of freedom? What absurdities and nonsense have not been proclaimed in the name of reason? The pride and arrogance of the worshippers of reason over faith, of flesh over spirit, are now reaping a rich harvest of discontent, disunion, wars, and destructions from the doctrines of materialism and rationalism they have preached during the last two centuries. This kind of rationalism is only a specious name for materialism, because it denies the supernatural and the divine. Right reason leads to God and is subservient to faith. It leads to the control of the lower passions and to the practice of virtue: "Chastise your passions that they may not punish you."[5] "No one who is a lover of money, a lover of pleasure, a lover of glory, is likewise a lover of mankind; but only he who is a lover of virtue."[6] This was true rationalism, a rationalism endorsed by faith, the rationalism of the pagan philosopher Epictetus. Let us hope that the measure of evil and error caused by human pride may soon be full and that humanity awakening from its stupor may prove its worth once more by letting reason and freedom be guided by faith after being ennobled and strengthened by grace.

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[3] *II Cor.* 11:29.

[4] *De civitate Dei,* XIV, 27.

Religion alone is the unfailing source of all good and comfort to mankind. Religion alone possesses the wonderful power of changing even pain into pleasure. Religion inspires the noblest deeds, the most heroic sacrifices, not by arousing but by chastising and conquering man's lower passions. Christian patience is what religion offers in place of a moral anesthesia. Christian patience is not apathy but fortitude, a fortitude carried to sublime heroism by Christian martyrs. "It is patience which mitigates anger, which bridles the tongue, governs the mind, guards peace, rules discipline, breaks the force of lust, represses the violence of pride, extinguishes the fire of enmity, checks the power of the rich, eases the want of the poor. . . . It makes men humble in prosperity, brave in adversity, gentle towards wrongs and insults. It teaches us to pardon immediately those who wrong us; and to entreat long and earnestly should you yourself do wrong."[7]

Patience, like any other moral virtue, is sustained by faith, hope, and charity. Charity means love of God above all things and love of neighbour for God's sake. Who does not know that love, even natural love, induces a kind of spiritual exaltation. The love of God, according to Pseudo-Areopagite, is rapturous: Ἔστι δὲ ἐκστατικὸς ὁ θεῖος ἔρως."[8] This rapture does not mean sense-alienation as in ecstatic persons but a sublimation of the whole life. We find this condition in the saints and in all the martyrs. They were happy, even jesting while under torture and near death, as St. Laurence: *"Coctum est, devora!"*[9] The outward material fire that was consuming his flesh burnt less than the flame of divine love within his soul.[10] Flavian was a confessor of faith of the church of Carthage awaiting in prison the day of his victory, his execution. One thing was on his mind: Would his physical suffering, the fatal blow, be too much for his frail body? His bishop St. Cyprian who had died a martyr's death the preceding year, 258 A.D., appearing to him in a dream, relieved him of his apprehensions, speaking of his experience: "The soul, at that moment, abides already in heaven by love, and the flesh feels no pain: the body does not suffer, for the mind is entirely absorbed in God."[11] St. Ignatius of Antioch, the great Christian champion, was on his way to Rome, under sentence of death, when he wrote these words: "Let me become food for the wild beasts, that through them I may attain to God. I am the wheat of God and I am ground by the teeth of the wild beasts, that I may be found the pure bread of Christ."[12] The key for the understanding of such an extraordinary desire and courage is his love of God: "My love has been crucified, and there is no fire in me desiring to be fed."[13]

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[5] Epictetus, *Fragments,* 4.

[6] Epictetus, *ibid.*, 10.

[7] St. Cyprian, *De bono patientiae,* XX.

[8] *De divinis nominibus,* IV, 13.

Death by the sword was waiting in Rome for the Apostle Paul. He met that sword unflinchingly in his old age, because, as he had written to the Church of Rome years before: "In all these things we overcome, because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."[14]

Love of God, which contains disinterested love for all men, is our Christian moral anesthesia. Love of God is life and immortality. It is this kind of love that has built the City of God, the heavenly

[9] Prudentius, *Peristephanon,* II, 405: *Tunc ille: Coctum est, devora, Et experimentum cape, Sit crudum an assum suavius.*

[10] St. Leo the Great, *Sermo in natali S. Laurentii.*

[11] P. Franchi, *Gli Atti dei Martiri SS. Montano, Lucio e compagni* (Rome, 1908). VIII Supplement to *Roemische Quartalschrift.*

[12] St. Ignatius M., *Ad Romanos,* IV.

[13] *Ibid.,* VII.

[14] *Rom.* 8:37-39.

city. There is another city, the earthly city, which is built on love of a different nature. It is love of self, implying oblivion and contempt of God and neighbor. This love, too, causes a moral anesthesia. It is the moral anesthesia of the self-centered, the proud, the heartless, the dissolute, the hypocrite, the oppressor, the wordly, and all those who hold in derision every law of God and who desecrate every sacred instinct of nature: "Two loves have created these two cities, namely, self-love to the extent of despising God, the earthly; love of God to the extent of despising one's self, the heavenly city. The former glories in itself, the latter in God. . . . The former dominated by lust of sovereignty boasts of its princes or of the nations which it may bring under subjection; in the latter men serve one another in charity, the rulers by their counsel, the subjects by their obedience."[15] These conclusions, arrived at by St. Augustine, a witness of devastating wars ending in the fall of the Roman Empire, may be drawn again today, at the close of the most destructive of all wars. Humanity is still divided in two camps, the two cities of St. Augustine. The cause of this separation continues to be the same: two loves of an opposite and contrary nature, two different moral anesthetics. Love is always renewing itself, either unto edification and life or unto destruction and death.

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[15] *De civitate Dei*, XIV, 28.

DEVOTION TO OUR LADY IN NORTH AMERICA

We are prepared to believe that there is no old Catholic country in Europe; that there never has been a country in which reverent love and earnest heartfelt devotion for the Blessed Mother of God was more deeply rooted, more ardently cherished, or more fervently and fruitfully practised than in this same North America. It is unobtrusive, but it is real. It guides and influences the hearts of men, and it is found, pure and glowing, in the souls of some who seem to be the most thoughtless in society, of some who seem to be the driest and most engrossed by affairs.

—*From Devotion to the Blessed Virgin Mary in North America*, by Xavier Donald Macleod (New York: Virtue and Yorston, 1866), pp. 22 f.

THE "ALAPA" IN CONFIRMATION

In administering the Sacrament of Confirmation to the faithful, the bishop, having anointed the candidate with holy chrism, delivers him a slight blow on the cheek, saying: "Peace be with you." It seems strange that, together with the Christian words of greeting, "Peace be with you," a slap on the cheek be given the candidate. The present writing, therefore, sets for its scope to trace the origin and meaning of the "Alapa" in the rite of Confirmation.

Various interpretations have been put forth in the course of time. The most common explanation is that the slap on the cheek of the newly confirmed is of a mediaeval origin and has a rather militaristic significance. The newly confirmed has become a soldier of Christ; hence the blow on the cheek serves as a reminder that the young knight of Christ takes upon himself the responsibilities of a spiritual warfare, and must henceforth be prepared to meet unflinchingly all hardships and blows.

In a rather interesting article, H. J. Heuser endeavors to furnish an historical background for the origin and meaning of this blow in the rite of Confirmation.[1] He states that, since this blow is not an essential part of the Sacrament of Confirmation, it was, like many other rites of the Church, "introduced to explain and impress upon the rude and unlettered minds of the newly converted races, by visible signs, that invisible grace which they could not otherwise have understood."[2] He concludes that we should not be surprised to find that the slight blow on the cheek in the Sacrament of Confirmation was apparently not in use before the thirteenth century.[3]

Before giving his own view on the origin and meaning of the "Alapa," Fr. Heuser first recounts the explanation given by Abbé Tougard. According to this writer, the blow "was originally intended to impress upon the candidate's memory the fact of the reception of this sacrament, and held, at least in part, the place of a certificate."[4] Abbé Tougard, in confirmation of this view, quotes the words of Cardinal John le Veneur:[5] "A blow is given to the children when they are confirmed, in order to keep alive their remembrance of the fact, lest forgetfulness of having received this grace might cause them to approach a second time to receive this sacrament."[6] Furthermore, Abbé Tougard presents a number of instances which show that the custom of giving a blow to children in order that they might remember better certain facts was common among the Franks. "In important sales, when no contract had been made, the purchaser took with him twelve witnesses with as many children; and after the price had been paid and possession obtained, he (the buyer) had to give blows to each of the children and pull their ears, in order that later on they might bear testimony to the transaction."[7] After citing other cases, Abbé Tougard expresses the conviction "that this practice, originally used by the laity for the purpose of attesting contracts and other important affairs, was, from the time of St. Louis, gradually adopted by the episcopate, and whilst the act was retained, it lost its original significance in course of time, when written records took the place of other modes of recording the sacred act."[8]

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[1] "The Blow in Confirmation," *The American Ecclesiastical Review,* I (1889), 161-70.

[2] *Ibid.*, pp. 161 f.

[3] *Ibid.*

[4] *Ibid.*

[5] Bishop of Lisieux, who died in 1543.

However, this novel explanation by Abbé Tougard did not appeal to Fr. Heuser. He adheres to the view expounded by Martène,[9] according to whom the slight blow on the cheek in the rite of Confirmation does not date back earlier than the thirteenth century. Martène asserts that he could not find mention of the "Alapa" before the time of Bishop Durandus.[10]

The ceremony of giving a slight blow on the cheek of the newly confirmed with the accompanying words "Peace be with you (Pax tecum)," Martène says, is taken from the ceremony of knighthood. As the rank of knighthood was considered the perfection of manhood, so Confirmation is called the perfection of Baptism. In view of this, a close similarity can be expected in the rites of knighthood and Confirmation. In the rite of Confirmation, the bishop delivers a gentle blow on the cheek of the newly confirmed, and says: "Pax tecum." In knighting a young man,[11] the bishop blesses the sword of the youth, strikes him lightly with it, gives him likewise a slap on the cheek, and finally the kiss of peace. From the similarity of the rite of knighthood to that of Confirmation, Martène infers the origin and the meaning of the "Alapa."[12]

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[6] Heuser, *loc. cit.*

[7] *Ibid.*, p. 163.

[8] *Ibid.*

[9] *De antiquis ecclesiae ritibus* (*Rotomagi,* 1700).

[10] Martène refers to Guilelmus Durandus, who lived at the time of Nicholas III in 1280.

[11] Cf. *Pontificale Romanum,* I, 202 ff.

Martène's view appealed strongly to Fr. Heuser who manifests his own conviction in these words:

> If . . . we call to mind that the age of St. Louis was the age of chivalry, that the one thought which for more than a century had pervaded, almost dominated, society of every rank in Europe, was the defence of the faith, the rescuing of the Holy Places from the Mussulman; if we recall the fact that the Church nourished this spirit until it converted every man into a soldier of Christ . . . if we remember how pontiff and priest and religious everywhere instilled this same burning zeal for the defence of Christendom into young as well as the old . . . then it may not seem strange or difficult to explain that the Church should have adopted this rite.[13]

Although Fr. Thurston hesitates to reject the opinion of Abbé Tougard, he adheres to the view of Martène. "After the unction," he says, "the bishop is directed to give to the newly confirmed a slight blow on the cheek, with the words 'Pax tecum.' This is most probably an imitation of the blow by which knighthood was conferred. But there is perhaps something also to be said for the view that the blow may have originally been given to the child to impress upon his mind the fact of his ordination."[14]

Martène's explanation of the origin and meaning of the "Alapa" met with favorable reception by many authors. The reason is obvious: the militaristic spirit of Confirmation is analogous to the spirit of knighthood. But we can pursue our investigation yet farther. There are other scholars who are not convinced of the origin of the "Alapa" from the ceremony of knighthood, although they readily admit the militaristic connotation of the slap on the cheek.

Already the Catechism of the Council of Trent offers us an explanation of the "Alapa" very much in accordance with the grace of Confirmation. The Catechism states that the bishop administers a gentle slap on the cheek to remind the newly confirmed that, as a sturdy athlete, he should bear patiently all adversities for the name of Christ.[15] A similar explanation is given by Berlage, who says that the soldier of Christ should willingly submit to all hardships for the love of Christ.[16] Pesch writes in the same tenor.[17]

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[12] Martène, *loc. cit.*

[13] Heuser, *op. cit.*, pp. 168 f.

[14] In *Hasting's Encyclopedia of Religion and Ethics,* IV, 10.

Fr. Michel limits himself to the statement that the rite of Confirmation "is followed by a slight blow on the cheek, the meaning of which is not definitely known, while the traditional Christian greeting is given of 'Peace be with you.' "[18]

This traditional greeting "Pax tecum" is an indication that we may find the origin of the "Alapa" farther back in Christian tradition than the thirteenth century. It will likewise provide a different interpretation of the ceremony. The Catechism of the Council of Trent, it is true, implies that the slap on the cheek agrees with the spirit of the Sacrament of Confirmation and reminds the candidate that he should be a soldier of Christ, but this assertion does not positively place the origin of the blow in the ceremony of knighthood.

Moroni ascribes a new meaning to the gentle blow on the cheek of the newly confirmed when he says that the "Alapa" holds the place of the "kiss of peace." He himself, however, adheres to the explanation given by the Catechism of the Council of Trent.[19]

Fr. Ellard states that "the slight blow on the cheek, now usually explained as a reminder that those confirmed must be ready to suffer all things for their faith, *is a ceremonial adaptation of the embrace and the kiss originally given to adult converts.* The old salutation remains, 'Peace.' "[20] Later on this "paternal pat" came to be called "alapa."[21] Noldin holds the same view.[22]

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[15] Cf. *Catechismus Concilii Tridentini,* pars. 2, XX.

[16] Cf. Berlage, "Confirmation," *Encyclopédie de la Théologie Catholique* (Paris, 1859), v. 191.

[17] *Praelectiones dogmaticae* (Friburgi Brisgoviae, 1914), VI, n. 557, pp. 259 f.

[18] *The Liturgy of the Church* (New York, 1939), p. 236.

[19] Cf. Moroni, G., "Confermazione," *Dizionario di Erudizione Storico-Ecclesiastica* (Venezia, 1842), XVI, 80.

[20] *Christian Life and Worship* (Milwaukee, 1940), p. 275. (The underscoring of this text and others that follow is mine.)

[21] Cf. Dölger, F. J., *Das Sakrament der Firmung* (Wien, 1906), p. 155.

[22] *Summa Theologiae Moralis* (Oeniponte, 1936), III, 97. Cf. also, J. M. Hervé, *Manuale Theologiae Dogmaticae,* III (17th ed.), n. 643a.

This is the true explanation of the origin and meaning of the "Alapa" in the rite of Confirmation: it was, originally, the kiss of peace[23] given by the bishop to the newly confirmed as a sign of fraternal charity and peace. In the light of the ancient liturgical documents this explanation seems firmly established.

The kiss of peace together with the Christian salute of "Pax tecum" in the Sacrament of Confirmation is mentioned in the most ancient Christian liturgical documents. Thus, in the oldest "church-order" of the Church of Rome, namely, in the *Traditio apostolica* of St. Hippolyte, which contains the rites of Baptism, Confirmation, and Communion, mention is made of the "kiss of peace" together with the accompanying words "Dominus tecum." The bishop gives the kiss of peace immediately after he has signed the candidate on the forehead.[24] Another ancient liturgical document, the *Testamentum Domini Nostri Jesu Christi,*[25] likewise mentions this kiss of peace together with the words of Christian salute in the rite of Confirmation. The *Canones Hippolyti,* which depends on the *Traditio apostolica* of St. Hippolyte, also bring reference to the same kiss after the "consignatio in fronte."[26]

In the light, therefore, of the above ancient liturgical monuments concerning the rite of Confirmation, the gentle blow on the cheek given by the bishop to the newly confirmed can be traced to the embrace and the kiss of peace originally given by the bishop to those confirmed. As time went on, however, this pristine ceremony was slowly modified. In one of his letters, St. Cyprian admonishes a bishop that he should not refrain from giving the kiss of peace to the newly confirmed.[27]

The *Gelasian Sacramentary* makes no reference to the "osculum," although one may see a trace of it in the accompanying salutation: "Pax tecum (Peace be with you)," and the customary response: "Et cum spiritu tuo."[28]

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[23] The practice of giving the kiss of peace during liturgical services was frequent among the early Christians, and to some extent is retained today. It was a wide custom which breathed of the Christian spirit of charity.

[24] The pertinent text may be found in *Monumenta eucharistica et liturgica vetustissima,* collected by Johannes Quasten (Bonn, Germany: Hanstein, 1935-37), pp. 31 f.

[25] Cf. Quasten, *op. cit.,* p. 271.

[26] See the text in: *Dictionnaire d'Archéologie Chrétienne et de Liturgie* (Cabrol-Leclercq), III, pars 2, col. 2523 f.

[27] ". . . non ita tamen ut quisquam illum in gratia danda atque in pace facienda horrere debeat osculari" (*Epist.* 64, 4 [*CSEL,* III, 2, 719]).

There have been various reasons why the kiss of peace in the Sacrament of Confirmation was abandoned. As the number of candidates for Confirmation increased, and as infants and children were confirmed shortly after Baptism, it was inconvenient for the bishop to embrace each and every one and bestow the kiss of peace and charity. Perhaps, also, it was discontinued for the sake of decency. It was then substituted by the gentle touch on the cheek accompanied, however, by the words of Christian greeting: "Peace be with you." This gentle touch later came to be called the "Alapa."[29]

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[28] Cf. the text in: *Dictionnaire d'Archéologie Chrétienne et de Liturgie* (Cabrol-Leclercq), III, pars 2, col. 2523 f.

[29] Cf. Dölger, F. J., *Das Sakrament der Firmung* (Wien, 1906), p. 155.

LACK OF MODERATION IN PLEASURE

Since an excess of enjoyment unduly draws man to indulge in pleasures—a thing most harmful to a city—it is necessary to be moderate in its use. For, in the first place, when men give themselves up to pleasure, their senses are dulled; for their sweetness immerses the soul in the senses, so that they cannot pass free judgment on the things which cause delight. Whence the saying of Aristotle, "A judge's prudence is corrupted by pleasure." Again, excessive indulgence in pleasure leads from the path of virtue: for, nothing conduces more to immoderate increase which upsets the balance of virtue, than the pursuit of pleasure; because the pursuit of pleasure is by its very nature, greedy, and thus by the indulgence of some slight pleasure one is precipitated into the seductions of shameful pleasures just as a little spark is sufficient to kindle dry wood; and secondly, because indulgence does not satisfy the appetite, but the first sip only makes the thirst all the keener. Consequently, it is part of virtue's task to lead men to refrain from excessive pleasures. For, by thus avoiding any excess, the mean of virtue will be more easily attained.

—St. Thomas Aquinas in *On the Governance of Rulers.* Translated by Gerald B. Phelan, Ph.D. (London and New York: Sheed and Ward, 1938), pp. 120 f.

OUR LADY AND THE EXTIRPATION OF HERESY

One of the most enlightening and profound liturgical texts concerning Our Lady is the first antiphon in the third nocturn of her common office: *Gaude, Maria Virgo: cunctas haereses sola interemisti in universo mundo.* At first sight these words might seem strange or paradoxical. The destruction or confutation of heresy is something which the Church has witnessed time and time again during the course of its history. It has seen ancient errors overcome by the studious labors of St. Irenaeus and St. Athanasius and St. Jerome and St. Augustine. It has called upon the learning of men like John Driedo and James Latomus, St. Peter Canisius and St. Robert Bellarmine, William Estius and Francis Sylvius, to unmask false teachings of a later time. Majestic Councils, like those of Nicea and Trent, strong Pontiffs, like St. Leo and St. Gregory and Pius X, have driven heretical doctrine from the Church of Christ. Yet the Catholic Church, speaking with perfect accuracy, raises its voice to thank Mary for the accomplishment of the work which it has seen these champions of truth perform.

While the Church has seen the successful labors of its own controversialists in the confutation of heresy, it has also recognized the invisible, but no less real, influence of Mary in the same direction. In the antiphon *Gaude Maria Virgo* the Catholic Church acknowledges the fact that by virtue of her office as the Mother of God Our Lady actually and necessarily contributes in a positive and unique fashion to the salutary task of perserving the purity of the divine faith within the infallible City of God.

The meaning contained in this great antiphon in praise of Mary has many facets. There are truly many and marvelous ways in which Our Lady has worked to bring about the destruction of all heresies throughout the entire world. Several of the most distinguished and brilliant among Mary's scholastic clients have contributed towards the theological explanation of this antiphon. Through their teaching about Mary's influence in behalf of the purity of the Catholic faith, we can gain an increased appreciation of her position in the Church of God, of the meaning of the charism of infallibility which God has conferred upon His Church, and of the sovereign value of doctrinal orthodoxy.

Scholastic explanations of the liturgical text concerning Mary's triumph over heresy go back at least to the time of the eleventh century theologian, Anselm of Lucca. Two of the great mediaeval Doctors of the Church, St. Bernard of Clairvaux and St. Bonaventure, contributed substantially to the interpretation of the antiphon. Two of the most distinguished Counter-Reformation theologians, Francis Suarez and Francis Sylvius, have left us explanations which are worthy of their genius. It remained for the great convert, John Henry Cardinal Newman, to take a doctrine found as it were in germ in the writing of St. John Damascene and to develop that teaching into one of the most enlightening and valuable explanations of the antiphon in Catholic literature.

THE MEDIAEVAL THEOLOGIANS

Anselm's very brief but illuminating passage about the antiphon occurs in a meditation on the *Salve Regina,* a meditation which has been printed with the works of St. Bernard. Addressing himself to Our Lady, the author of the meditation praises her "because thou alone hast been the Mother of God, thou alone hast destroyed all heretical crookedness *(tu sola interemisti universam haereticam pravitatem).*"[1]

Anselm makes it very clear that he attributes Mary's work in destroying heresies to her position as the Mother of God. She has destroyed the erroneous doctrines which have contradicted the teaching of her Son precisely because she is the *Theotokos.* The uniqueness of her position as the Mother of God carries with it the reason for her unique effectiveness in extirpating heresy. She *alone* is God's Mother. She *alone* is responsible for the destruction of the entire body of heretical evil.

In the generation after Anselm of Lucca, St. Bernard of Clairvaux offered a more detailed explanation of this portion of Our Lady's work for the salvation of her children.

> She [Mary] is the woman long ago promised by God to crush the head of the old serpent with the foot of her strength. The serpent has been lying in ambush, employing every sort of stratagem to attack her heel, but to no avail. Alone she has crushed all heretical crookedness. One [heretic] taught that she had given Christ to us other than

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[1] *Sancti Bernardi Abbatis Clarae-Vallensis Opera Omnia,* curis D. Joannis Mabillon, editio quarta (Paris, 1839), II, 1464.

> out of the substance of her own flesh. Another whispered that she had found the child, and that she had not given birth to Him. Still another uttered the blasphemous doctrine that she had known men after she had given birth to Our Lord. Another again, not willing to hear her called the Mother of God, most impiously assailed the great title *Theotokos*.
>
> But those who acted as hidden enemies have been crushed. The men who tried to overthrow her have themselves been trodden underfoot. Those who attacked her have been refuted, and all generations have called her blessed.[2]

Like Anselm of Lucca, St. Bernard ascribes the work of Our Lady in extirpating heresies to her function as the Mother of God. He amplifies the teaching of his predecessor, however, in explaining that the task of destroying heresy devolves upon Our Lady by reason of the fact that, as God's Mother, she is the one destined to crush the head of the serpent, or, in other words, to break the power of the spiritual enemy of God. St. Bernard adverted to the theological truth that the divine maternity cost Mary an inconceivable amount of suffering, and involved her hostility to the terrible spiritual and physical forces arrayed against the designs of her Son.

If the Church of God were to preach heresy, it would mean that the society within which our Lord resides and over which He rules would be recreant to its essential mission. Thus the triumph of heresy or doctrinal error within the Church of Christ would mean the victory of "the prince of this world" over Our Lord. Mary's maternal love for Christ involves the abomination of any such triumph, and consequently the will that heresy be unmasked and defeated in its efforts to corrupt the teaching of the Church. That desire of Mary is made known to God in her prayer. The unfailing petition of Mary, a real cause of the favors which she asks of God for her children in this world, makes her an active and effective agent in destroying the power of heresy.

In this passage St. Bernard made special allusion to the various heresies which had denied some divinely revealed truth about Our Lady. One part, and in the eyes of St. Bernard a considerable part, of her victory over the forces of heresy lay in the unmasking and the refutation of *these* errors. Mary's prophecy that all generations should call her blessed was fulfilled, to a certain extent at least, through the destruction of the heresies which denied and attacked her prerogatives.

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[2] *Op. cit.*, I, 2157 f.

St. Bonaventure followed the same line as Anselm of Lucca and St. Bernard in explaining Our Lady's work in preserving the purity of the Catholic faith. Like Anselm and St. Bernard he taught that Mary's function in the extirpation of heresy was a necessary consequence of her position as the Mother of God. He wrote that Mary "has by herself slain all heresies throughout the entire world by conceiving and giving birth to Truth."[3] Again, like St. Bernard, the famed Franciscan Doctor saw in Mary's opposition to doctrinal inaccuracy an aspect of her hatred of and conflict against Satan and his works. "For she has crushed our adversary and has freed us from him, since she destroys all heresies throughout the entire world."[4]

St. Bonaventure, however, employed a very useful metaphor to explain his contention that Our Lady's work against heresy could be explained, at least in part, by the fact that she, as the Seat of Wisdom, could not and would not dwell in the midst of errors against her Son's teachings. He compared Mary's influence in the direction of truth with the force of the sun in bringing light. "The power of the sun can put the darkness of earth to flight. The Virgin is like the sun inasmuch as she conquers heresies and temptations."[5] In this passage heresies and temptations are grouped together as agencies which militate against men's acceptance of the salvation which has been won for them by Our Lord. The force of Mary's charity, of her real love of benevolence for God, makes her automatically react against these forces adverse to the influence of her Son.

THE CLASSICAL THEOLOGIANS

In the thirteenth among his *Orationes theologicae,* the one delivered in the theological school of the University of Douai on Dec. 10, 1619, the great Francis Sylvius dealt with the liturgical text *Gaude Maria Virgo: cunctas haereses sola interemisti in universo mundo.* In many respects this sermon seems to contain the most complete and penetrating scholastic explanation of Mary's influence in this regard in all the literature of theology.

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[3] Cf. *3 S., d. 4, a. 3, q. 3, Concl.*

[4] *Serm. 4 de Nativitate B.V.M.*

[5] *Serm. 2 de Nativitate B.V.M.*

Sylvius taught, first of all, that in attributing to Our Lady the exclusive glory of having destroyed all heresies, the Catholic Church had no intention of undervaluing the work of its Pontiffs, its Fathers, and its teachers for the preservation of the purity of the faith. What is attributed to Mary is precisely the unique function and the prerogative of having brought about the destruction of *all* heresies throughout the entire world. He implied that the efforts of the various teachers within the Church were circumscribed, by the very nature of things, to reaction against *individual* errors or groups of errors. The efforts of the individual doctor or controversialist are necessarily limited. Our Lady alone among creatures has brought about the destruction of all heresies.

Secondly, Sylvius adverted to the fact that the antiphon does not claim for Mary any merely imaginary feat of bringing about in this world a status in which the true divine teaching of the Catholic Church will not be opposed by heresy. She is said to have destroyed all heresies "because she has shown all heresies to be false, and thus she has destroyed them in the same way that a true proposition, once it has been demonstrated, is said to have destroyed the false proposition contradictory to itself even when that false proposition does not cease to exist and even when men are found to hold and to teach this false proposition."[6]

The old Douai theologian then proceeded to show how Our Lady acted in extirpating the heresies. He taught that this function is attributed to her primarily because she is, according to Catholic doctrine, the Woman in whose heart God has set hostility to the spiritual enemy of Christ, and the one to whom God has granted final victory over the enemy. Furthermore, according to Sylvius, Mary must be considered as the destroyer of all heresies because she gave birth to "the Son of understanding, the Author and the Builder of the faith, the One who has overthrown all errors, the Lord and Saviour."[7]

Sylvius devoted most of his sermon, however, to an explanation of yet another way in which Mary may be said to have accomplished the extirpation of all heresies throughout the world. She is thanked by the Church for having done this work "because she has believed in her heart unto justice, and she has orally confessed unto salvation and she has actually done those things which are incompatible with the opinions of the heretics."[8] The greater part of the thirteenth *Oratio theologica* is taken up by a list of heretical propositions, each one of which is confronted with and opposed by a statement or a sentiment attributed to Our Lady in Holy Scripture. A great number of the heretical propositions mentioned are those contained in the works of the heresiarchs of the Reformation. In closing his sermon, Sylvius brought out another aspect of the truth contained in the antiphon with which he was dealing. He noted that pride was, in the last analysis, the foundation of all heretical teaching, and that the glorious humility of Mary formed, in its own right, a remedy against heretical contagion.[9]

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[6] In the *Opera omnia* (Antwerp, 1698), V, 112.

[7] *Ibid.*

Although Sylvius' teaching about the antiphon has an exceptional importance in the history of this particular section of theology, he was by no means the only one of the later Counter-Reformation theologians to comment on Our Lady's work for the purity of the Catholic faith. Francis Suarez, the most brilliant of the Jesuit doctors, devoted a large section of his treatise on the mysteries of the life of Christ to the discussion of the doctrinal prerogatives of Mary. In the course of this treatise he declared that Mary can be thanked for having, by herself, destroyed all heresies throughout the entire world for three reasons. The first of these reasons is her dignity as the Mother of God. By having given Christ, the Author of truth, to the Church, Mary had contributed in a special and unique fashion to the extirpation of that heresy which contradicts His teaching and which He overthrows. The second reason alleged by Suarez is the work of Mary in aiding, through her intercession, the doctors and the controversialists of the Catholic Church in their labors in defence of truth. The keen Jesuit theologian gave as a third reason why this work should be attributed to Mary the fact that, being perfect in the faith herself, she had contributed to the instruction of the apostles and the evangelists.[10]

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[8] *Ibid.*, 113.

[9] *Ibid.*, 116.

[10] *Commentarii et disputationes in tertiam partem D. Thomae,* in the *Opera omnia* (Paris, 1866), Vol. XIX, disp. 19, sect. 1, n. 5.

Like Suarez, the distinguished young Dominican theologian Vincent Contenson attributed the victory of Mary over all heresies to the perfection of her faith. "Because [Mary's faith] was perfect, firm, and unshaken even at the time of the Passion, we rightly assert her victory over all heresies."[11] Contenson, however, did not mention the other factors which had entered into Suarez' explanation of the antiphon. The Dominican theologian's statement that Our Lady's faith had not faltered even during the time of Our Lord's Passion and death refers, apparently, to a thesis which assumed considerable importance in earlier Catholic works of ecclesiology. It was the contention of many theologians, and the noted Dominican Cardinal John de Turrecremata was not the least among them, that during the time of Our Lord's Passion, all the other members of the society of the disciples had wavered in their faith. Turrecremata insisted upon the literal definition of the Church as the society of the faithful, and thus maintained that during this period the faith of the Church remained in Mary alone.[12]

St. Alphonsus de Liguori too held that it was by reason of the perfection of her faith that Mary is said to have conquered all the heresies. "The holy Church herself attributes to the merits of Mary's faith the destruction of all heresies: 'Rejoice, O Virgin Mary, for thou alone has destroyed all heresies throughout the world.'"[13]

THE ANTIPHON IN MODERN THEOLOGY

Another, and an extremely important facet of the meaning contained in this antiphon is brought out by Cardinal Newman in his sermon on "The Glories of Mary for the Sake of her Son." Where Sylvius had pointed to the sayings and to the deeds of Our Lady herself as the factors which broke the force of heresy, and where Suarez and Contenson had indicated Mary's own faith as the source and the implement of her triumph, Cardinal Newman found the destruction of heresy accomplished in and through the devotion of the Catholic Church to the Mother of God.

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[11] *Theologia mentis et cordis* (Lyons, 1687), II, 172.

[12] Cf. *Summa de ecclesia* (Venice, 1560), p. 35^{v}.

[13] *The Glories of Mary,* edited by Rev. Eugene Grimm (Brooklyn, 1931), p. 566.

> As she was once on earth, and was personally the guardian of her Divine Child, as she carried Him in her womb, folded Him in her embrace, and suckled Him at her breast, so now, and to the latest hour of the Church, do her glories and the devotion paid her proclaim and define the right faith concerning Him as God and man. Every church which is dedicated to her, every altar which is raised under her invocation, every image which represents her, every litany in her praise, every Hail Mary for her continual memory, does but remind us that there was One who, though He was all-blessed from all eternity, yet for the sake of sinners, "did not shrink from the Virgin's womb". Thus she is the *Turris Davidica,* as the Church calls her, "the Tower of David"; the high and strong defence of the King of the true Israel; and hence the Church also addresses her in the Antiphon, as having "alone destroyed all heresies in the whole world".[14]

The outstanding authority on Cardinal Newman's Mariology, the distinguished Marianist, Dr. Francis J. Friedel, sees Newman's teaching on this point as the development of an idea which occurs in the *De fide orthodoxa* of St. John Damascene.[15] The great Doctor and Father of the Church had taught that the recognition of Mary's dignity as Mother of God as a dogma of faith involved in itself the rejection of all heresies. The title became in his eyes a sort of compendium of Catholic faith. "Hence it is with justice and truth," he tells us, "that we call the Holy Mary the Mother of God. For this name embraces the whole mystery of the dispensation."[16]

Although the idea presented by Newman in his sermon on "The Glories of Mary for the Sake of her Son" was actually sketched by St. John Damascene, Dr. Friedel is perfectly correct in his contention that the development of the notion was a personal contribution on the part of Newman himself.

Newman, who had so long hesitated about devotion to Mary, fearful lest any honor paid to her should detract from the worship of God, was led by his studies of primitive times to the conclusion that the *Theotokos* is in truth, as he calls her, the *Turris Davidica,* the defence of the true doctrine of the Incarnation. He discovered, in fact, that it sufficed merely to call her the Mother of God to thereby destroy all heresies. This view is particular to Newman, whom succeeding writers have in general followed.[17]

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[14] *Discourses Addressed to Mixed Congregations* (London: Longmans, Green and Co., 1929), p. 349.

[15] *The Mariology of Cardinal Newman* (New York: Benziger Brothers, 1928), p. 172.

[16] *De fide orthodoxa,* lib. 3, cap. 12. *MPG,* XCIV, 1029.

Dr. Friedel indicates the process by which Newman arrived at this conclusion. The process involved the investigation of the ancient heresies, each one of which was shown to be false by the fact that it denied some patently revealed truth about Our Lady as the Mother of God. This process is quite similar to that by which Sylvius supported his contention, that Mary had destroyed all heresies by saying and doing things manifestly incompatible with the tenets of the heretics.

One of the most complete explanations of the antiphon offered in modern times is that presented by the Jesuit theologian, Fr. Terrien. He appeals directly to St. Bernard and to Suarez. He also uses the approach of St. John Damascene and of Cardinal Newman. For Terrien, the antiphon is verified by the fact that Our Lady gives to the champions of the faith the knowledge and the intellectual power which they need for the refutation of errors against the teachings of her Son. It is also true by reason of her prerogative in teaching and strengthening the faith of the apostles. Again, Mary is hailed as the destroyer of heresies by the fact that she has given birth to Christ, and thus conquered the power of Satan. Finally, the antiphon is justified by the status of the dogma of Mary's divine maternity as a compendium and touchstone of the true faith.[18] Another modern Jesuit author, Christian Pesch, also follows Suarez in explaining the antiphon about Our Lady's triumph over all heresies.[19]

In his encyclical *Ingravescentibus malis,* issued on Sept. 29, 1937, Pope Pius XI used the antiphon which tells of Mary's victory over all heresies in urging Catholics to pray the Rosary.

However, anyone who studies with diligence the annals of the Catholic Church will easily recognize that the true patronage of the

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[17] *Op. cit.,* pp. 157 f.

[18] Cf. *La Mère de Dieu et la Mère des hommes, première partie, La Mère de Dieu* (Paris, 1899), I, 53 f.

[19] Cf. *Praelectiones dogmaticae* (Freiburg im Breisgau, 1922), IV, 371 f.

Virgin Mother of God is linked with all the annals of the Christian name.

When, in fact, errors everywhere diffused were bent upon rending the seamless robe of the Church and upon throwing the Catholic world into confusion, our fathers turned with confident soul to her "alone who destroys all the heresies in the world," and the victory won through her brought the return of tranquillity.[20]

EVALUATION OF THE VARIOUS INTERPRETATIONS

The various theological explanations of the antiphon which celebrates Mary's triumph over all heresies fall naturally into two main classes. One type of explanation depicts Our Lady's role in this victory over doctrinal error as basically passive. The other, on the contrary, describes her triumph as due essentially to her own activity.

The teaching of Cardinal Newman must obviously be assigned to the first of these two classes. According to Newman's Mariology, the essential feature of Mary's triumph over heresies is the fact that those who acknowledge her divine maternity escape from the pitfalls of doctrinal error. To this class also we should probably assign one part of the explanation offered by St. Bonaventure. He spoke of Mary's presence as something incompatible with heresy, as something which drives out error as the light of the sun chases darkness away. Obliquely, one of the explanations contained in Sylvius' *Oratio theologica* falls into this same category. The Douai theologian taught that Mary's words and deeds, as recorded in divine revelation, contradict the tenets of all heresies. According to this position, then, the actual triumph over heresy would come through the study and the acknowledgement of what is said about Our Lady in God's supernaturally revealed message. The person who made such study and who accepted these truths would have at his disposal a means for confuting any heresy. For all practical purposes, then, Sylvius' teaching on this point is much like that which Newman developed out of the doctrine of St. John Damascene.

These basically passive explanations of Our Lady's function in the task of destroying heresy are perfectly true. Yet they do not offer by any means a complete exposition of the meaning conveyed in the liturgical text. It is quite certain that acknowledgement of Mary's divine maternity or the acceptance of what is contained in Catholic dogma with reference to Mary can and should be taken as a triumphant standard of orthodoxy. Yet, at the same time, it must be acknowledged that these are not the only dogmas which can serve this purpose. It has frequently been said that the acceptance of the doctrine of papal infallibility marks a man as one who believes the entire content of divine public revelation. In a never-to-be-forgotten lecture given during the jubilee celebration at The Catholic University of America, Fr. Reginald Garrigou-Lagrange vindicated the same dignity for the dogma of Our Lord's real presence in the Blessed Sacrament.

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[20] NCWC translation, p. 1 f.

Likewise St. Bonaventure's teaching about the presence of Mary putting heresy to flight must be accepted as accurate, but not as an adequate explanation of the truth set forth in the antiphon. He seems to refer to Mary as being present where there is loving devotion to her. Where such devotion exists, there is no danger from heresy. This, however, is by no means a complete explanation of the fact that all heresies throughout the world have been overcome by Mary. Manifestly too, Sylvius' contrast between Mary's humility and the pride involved in heresy was never meant to be a complete exposition of the text.

Apart from this teaching which takes cognizance of Mary's exercise of the virtue of humility, there are five other explanations of the text which present Mary's victory over heresy in terms of her own activity. Two of these were obviously never meant to be adequate expressions of the meaning contained in the antiphon. Taking Sylvius' long explanation (which, incidentally, had previously been sketched by St. Bernard) directly, it is perfectly certain that the Church does not praise Our Lady for having overcome all heresies precisely on the grounds that she has, by her deeds and words, contradicted the tenets of the heresiarchs even before these men appeared in the world. In the same way it would be extremely unlikely that, because Mary had, as Suarez said, instructed the Apostles, she would, for that very reason, be hailed as the destroyer of all heresies throughout the world.

The other three active explanations, taken together, contain the central and essential meaning of the antiphon about Mary's triumph over all heresies. Because she is the Mother of God, because God has placed the enmity towards the serpent in her heart and has given her the grace of crushing his head, and because she has raised up and perfected controversialists and champions of the true faith in the Church of God, the Church hails her as the destroyer of all heresies throughout the world.

Her personal victory over heresy comes precisely from the fact that she has, as the Mother of God, the fullness of grace and of supernatural knowledge. She possesses an eminent degree of divine charity. She loves God, and thus she wills that the intentions of His Son should be accomplished in the world. She knows that His will is to be accomplished through the salvation of men in the Church, within which His teaching is to be presented accurately until the end of time. That, then, is her will, her intention.

Heresy is the contradiction of His teaching. The tranquil existence of heresy within His Church would constitute the frustration of His will. It would constitute a triumph for His spiritual enemy. With all the force of the charity that is within her, then, Our Lady wills that the power of Satan be crushed and brought to nothing. She wills that the error which he strives to fasten upon the Church of her Son may be destroyed. Her desire, manifested to God in heaven, constitutes her prayer.

The prayer of Mary is sovereignly efficacious. By the force of that prayer, which is motivated by her charity and its accompanying hatred of Satan, God raises up within the Church the champions of Catholic truth who, in virtue of the power which she has procured for them, expose the heresies which she detests and drive them from the Church of Christ. Thus the triumph over heresy is her work, and, from this point of view, uniquely her work.

Other Saints have limited responsibilities and limited assignments within the Church. She alone is the Mother of the entire Mystical Body. Others might well labor effectively for the purity of the faith in one time, or in one locality. In virtue of her office, she is charged with the work of opposing and destroying all heresies everywhere. She is the only creature who can be said to have conquered *all* heresies, and together with, though always subordinate to, the indwelling of the Blessed Trinity within the Church and Our Lord's headship over it, the prayer of Mary is a factor causing the infallibility of the Church.

In the light of this antiphon of praise to Our Lady, we can gain a more complete appreciation of the Church's infallibility.

Christ has not given the charism of infallibility to His Church with the idea that the Church will avoid error and heresy apart altogether from the efforts of the members of the Church. The City of God is to be kept pure and undefiled by heresy only as a result of powerful efforts on the part of the children of Mary, working with the graces which her prayers have procured for them. The actual inerrancy of the Church at any time results from Mary's intercession at the throne of God. The work of orthodoxy is a battle against Satan, a battle which, as a matter of fact, would not be won apart from the help which comes to the Church from the Mother of Christians.

Furthermore, in the light of this same antiphon, we may come to realize that basically the work of striving for the purity of the Catholic faith, and of fighting against the doctrinal inaccuracies within the ranks of the faithful, is basically and essentially a work of charity. It is the work of furthering the intentions of Our Lady. Those who are privileged to co-operate in this work of sacred theology act as her agents and instruments in accomplishing the will of God.

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ST. AUGUSTINE'S REASONS FOR BEING A CATHOLIC

For in the Catholic Church . . . not to speak of this wisdom which you do not believe to be in the Catholic Church, there are many other factors which most justly keep me in her bosom. The agreement of peoples and nations keeps me within the Church. So does her authority, inaugurated by miracles, nourished by hope, enlarged by love, established by age. The succession of priests, beginning from the very See of the apostle Peter, to whom the Lord, after His resurrection, placed in charge of feeding His sheep, down to the present episcopate, keeps me. And so, finally, does the Catholic name itself, which, not without reason, the Church has thus retained in the midst of so many heresies, in such a way that, although all heretics wish to be called Catholics, yet, when a stranger asks where the Catholic Church meets, no heretic will dare to indicate his own basilica or his own house.

—*Contra epistolam Manichaei quam vocant fundamenti,* cap. 4.

Answers to Questions

RESERVATION OF THE BLESSED SACRAMENT DURING THE *TRIDUUM SACRUM*

Question: What is the reason for the inconspicuous reservation of the Blessed Sacrament during the *Triduum Sacrum?* Is it quite proper to reserve the Sacred Species during this period in the sacristy, as is frequently done, or in some room apart from the church? This hardly seems the reverent thing to do.

Answer: Apart from the very special adoration of the Blessed Sacrament at the altar of repose, or sepulchre, from after the Mass on Holy Thursday until just before the Mass of the Presanctified on Good Friday, the Sacred Species are reserved until Holy Saturday in a place apart from the usual altar of reservation because the hosts are then reserved, not for the veneration of the faithful, but for the Communion of the sick. In fact, the Sacred Congregation *de Disciplina Sacramentorum* in the Instruction of March 26, 1929 (*AAS,* XXI, 621) expressly declares that public adoration of the Blessed Sacrament during this period is contrary to the spirit of the liturgy during the *Triduum Sacrum.* Holy Thursday is indeed the primary feast of the Blessed Eucharist and so we have the repository with its flowers and lights and the double genuflection otherwise reserved for the Sacred Host when solemnly exposed. This jubilation, however, coincides with the Church's period of mourning in commemoration of the Passion and crucifixion and burial of her Divine Spouse, so it is restricted to the altar of repose, while the rest of the church is shrouded in the gloom of Passiontide. So the hosts kept for the emergency of Holy Viaticum are placed at an altar apart, where they will be reserved with becoming reverence but not made available for public adoration or visits to the Blessed Sacrament. This place should be, according to the *Memoriale rituum* (Tit. IV, iii, 4) *extra ecclesiam* or if no such depository is at hand, then the ciborium may rest along with the chalice and the Host for Good Friday in the urn of the repository. It may even remain there, in the lack of some other suitable place, after the Mass of the Presanctified until Holy Saturday, but with just a lamp burning before the urn, the lights and flowers of the altar of repose having been removed. The preferable arrangement, according to the Instruction quoted above, is to use for the reservation of the ciborium not the urn of the repository but some chapel near the church, or the sacristy, or even a room in the rectory, but one quite apart from domestic and everyday use. Where the services of Holy Week are not conducted, the Blessed Sacrament may remain at its usual altar until the evening of Holy Thursday, when the Sacred Species should be removed to the chapel or place apart, mentioned above, to remain there until Holy Saturday. In any case, the provisional place of reservation is to be a becoming one and precautions should be used to obviate all danger of irreverence. The Blessed Sacrament is to be kept in a locked tabernacle, the ciborium resting on a corporal, and a lamp is to burn continually.

SLEEPING ROOMS ABOVE THE CHAPEL

Question: In a new convent, now in process of erection, it is proposed to have several sleeping rooms above the chapel. Is there any prohibition of sleeping quarters in this position, provided they are above the body of the chapel and do not extend over the sanctuary proper?

Answer: The Sacred Congregation of Rites has several times legislated against sleeping rooms erected above the altar where the Blessed Sacrament is reserved or at which Mass is celebrated. There is an old decree (May 11, 1641, No. 746) and a modern decree (Jan. 24, 1908, No. 4313) directed against this practice. On Nov. 23, 1880 (No. 3225) a special privilege *(pro gratia)* was given a certain girls' school to use the floor above the altar as a dormitory, provided the altar in question, which was that used for the reservation of the Blessed Sacrament, was equipped with a baldachino. The decision of Jan. 24, 1908, however, refused to extend this indult generally to sleeping quarters above the altar of the Blessed Sacrament, even when the latter was roofed with a baldachino.

It will be noted that this legislation of the Holy See refers only to the space above the altar, where the Blessed Sacrament is reserved or at which Mass is habitually celebrated. Hence, we conclude that there is no definite prohibition of using for living or sleeping rooms space above the nave of the chapel, provided the rooms do not extend over the sanctuary or over side-chapels regularly used for Mass.

VOTIVE MASS TO BE SAID BY *CAECUTIENS*

Question: On account of defective eyesight, I have an indult which permits me to say throughout the year the Votive Mass of the Blessed Virgin or any other Votive Mass approved by the Church. When I say a Votive Mass, other than that of the Blessed Virgin, must I make the commemorations proper to the day or season occurring or is it sufficient to say but one oration, that of the Votive?

Answer: In response to the above query, our opinion is that when a Votive Mass, other than that of the Blessed Virgin, is selected by a priest who has an apostolic indult granted him because of failing vision, the regulations of the Sacred Congregation of Rites of the date of Jan. 12, 1921, should be followed. In this instruction, which regards the Votive Mass of the Blessed Virgin, only one oration is said on days when the Mass of the day does not require the orations *de tempore*. On other days, generally those below the rank of *duplex,* three orations are to be said, the second of the Holy Spirit and the third *pro Ecclesia* or *pro Papa.*

Applying these provisions to other Votive Masses, which may be celebrated in place of that of Our Lady, evidently, on days which do not admit the orations *de tempore,* only the oration of the Votive Mass is recited. On other days, the *orationes de tempore* should be added in the second and third place. During Passiontide and during the octaves of Easter and Pentecost there will be only one oration *de tempore*. In no case would the *caecutiens* be expected to memorize the oration of the Mass of the day in order to make a commemoration of it.

ADDENDUM CONCERNING SISTERS AS CHOIR LEADERS

In the Feb., 1946, issue (p. 142), we wrote that while we knew of no definite legislation against nuns directing congregational singing, the practice did not appear to be a seemly one. A correspondent has kindly called our attention to Canon 1264, § 2, which provides that where Sisters have the proper permission of the Ordinary to sing whether in their own chapel or in a public oratory they are not to be stationed where they can be seen by the congregation. We think that this would apply *a fortiori* to the very conspicuous position which has to be taken by the conductor of a choir consisting of the people in their pews.

SPRINKLING AT THE *ASPERGES*

Question: If the priest goes down the middle aisle to give the *Asperges,* should it be given to all the people while the priest is facing them on his way down or should the *Asperges* be given to the backs of the people on one side as the priest returns to the altar?

Answer: There are two approved methods of giving the *Asperges* to the congregation. One is for the priest, accompanied at High Mass by the deacon and subdeacon, to go to the sanctuary railing, where, standing facing the people, he gives them the *Asperges per modum unius,* in the middle, to the left, and to the right (S.R.C., 3621 ad 4). The other directs the priest, where such is the custom, to go through the congregation, giving the *Asperges* as he proceeds (S.R.C., 3114 ad 2). Martinucci (II, Cap. viii, 23) has the priest, when the second method is followed, go through the church, continually giving the *Asperges* to right and to left. If proceeding through the church means going down and up the centre aisle, as is the usual practice, Martinucci's direction would be carried out by giving the *Asperges* to right and left on the way *down* the aisle but not on the way back. In the decree (No. 3114 ad 2), to which reference was just made, it is presumed that the officiant walks through the congregation, beginning on the Epistle side and returning *via* the Gospel side, in which case he could not avoid giving the *Asperges* to some of the congregation from the rear. There is something awkward about the aspersion *a tergo,* so that, in case the priest proceeds only down and up the centre aisle, we should recommend that he give the *Asperges* to right and left as he walks down and not at all on his way back to the altar.

THE TWO INCENSATIONS AT BENEDICTION

Question: Some times, when only the *Tantum ergo* is sung at Benediction, there is really not time enough to incense the Blessed Sacrament twice. One is not through with the first incensation before the second one is due. In such instances, would one incensation be sufficient?

Answer: The *raison d'être* of the two incensations at Benediction is that the Blessed Sacrament is always incensed immediately after it is solemnly exposed and again immediately before the actual Benediction, *i.e.*, at the intonation of the second verse of the *Tantum ergo,* which, together with the versicle and prayer following, must always be sung immediately preceding the blessing and reposition. This double incensation is of obligation, whatever the duration of the exposition, whether it lasts all day long, or even longer, or is only the prief period of the singing of the *Tantum ergo,* as in the case proposed by our correspondent.

Though the two incensations are prescribed, if the second follow the first very closely, the Sacred Congregation of Rites (No. 4202) has decided that then no new imposition of incense is necessary, the censer being used the second time burning the incense already put in before the first incensation. If this be done, there should be sufficient time *in casu* for both incensings of the Blessed Sacrament.

THE KISSING OF THE CRUETS BY THE SERVER

Question: Is the kissing of the cruets by the server at Low Mass really prescribed by the rubrics or is it only a matter of custom, which is not everywhere observed?

Answer: The *Ritus servandus in celebratione Missae* (VII, 4), in the front of the Missal, directs the server at Low Mass to kiss the wine cruet before he hands it to the celebrant. Custom has introduced the kissing of the water cruet also. Custom, likewise, has the server kiss each cruet after receiving it back. There is no osculation of the hand of the celebrant. The kissing of the cruets is omitted in Masses of Requiem (S.R.C., 4193 ad 3). It is also omitted when Mass is celebrated *coram Sanctissimo Sacramento* (Martinucci, I, Cap. xi, 46, *et alii*).

WILLIAM J. LALLOU

RIGHTS OF THE CATHOLIC NEGRO

Question 1: Has a Catholic Negro the right to affiliate himself with the parish church of his locality and to receive the pastoral ministrations of its priests, even when there is in the vicinity a church specially intended for the members of his race?

Question 2: If a Negro, seeking the pastoral services of the priests of his local parish, is refused by them, is he thereby absolved from the obligation of attending Mass?

Question 3: Are Negro parents free from the obligation of providing their children with a Catholic education if the children are refused admittance to the school of the parish within whose boundaries they live?

Answer 1: Any Catholic living within the boundaries of a parish of his rite is entitled to regard the local parish church as his church and to receive the normal pastoral services from the priests of that church. If a church of his nationality or race has been erected in the vicinity, he has a right, but no obligation, to accept it as his parish church and to receive the care of its clergy. He is still free to choose the local parish church. This is particularly applicable to the Negro, since the general law of the Catholic Church, though providing for cases in which different parishes can be established in the same locality on the basis of diversity of language or nationality (Can. 216, § 4), says nothing about different parishes for Catholics of the same nationality, established merely on the basis of diversity of color. The origin of "colored parishes" was due to a deplorable spirit of racial discrimination on the part of some Americans; and it is earnestly to be hoped that the Catholic clergy will strive to bring about, as soon as possible, a condition in which white and colored Catholics will worship together in the same church.

Answer 2: If the questioner means that the Negro is refused such pastoral services as baptism, marriage, etc., in his local parish church (on the ground that there is a church for the members of his race in the vicinity), but is not hindered from hearing Mass in the "white church," he is not absolved from the obligation of hearing Mass, whatever may be his feelings regarding the treatment he has received. In the supposition *(per impossibile,* we hope) that he is told that he may not even attend Mass in the "white church," he is still bound to assist at the Holy Sacrifice, either in the "colored church" or in another "white church" where he will be welcome, as long as it does not involve very grave inconvenience (for example, a long and difficult journey). Even though a Negro is treated unjustly by some individual fellow man, he is not thereby absolved from paying homage to God in the manner prescribed by his Church.

Answer 3: Like the obligation to attend Mass, the obligation to provide a Catholic education for his children, to the best of his ability, binds the Catholic Negro, even though he has been the victim of racial discrimination. A more complete understanding of this problem is possible when we view it from the standpoint of the Negro's rights, instead of his duties. The Negro parent of Catholic children has just as much right as the white parent to have his children receive the benefit of the Catholic education provided by the Church. Hence, in the event that there is only one parochial school available, the Negro child of the parish has the same right to be admitted as the white child with the same qualifications, as far as the principles and laws of the Catholic Church are concerned. If however, the Church authorities have provided a separate school, with satisfactory educational facilities, for the colored children, it would seem that Negro parents could not claim a strict right to send their children to the "white school." Their right to procure a Catholic education for their children would not seem to contain a strict right to choose the particular institution in which that education is to be given. As far as justice is concerned, the ecclesiastical authorities have done their duty in providing a school in which the Negro child can receive an adequate Catholic education.

So much for justice. As far as Christian charity is concerned, it is indeed tragic that there should be discrimination against colored children in Catholic schools. At the same time, in view of the deep-rooted antagonism between white and colored that prevails in certain parts of our country, Church authorities may at times deem it more prudent, for the time being, to have separate schools for white and colored pupils. When such circumstances are present, priests should not fail to explain to their people that this arrangement is not in accord with the ideals of the Catholic religion, that it is being employed only because of the unchristian racial prejudice with which many Americans are infected, that we should look forward to the day when no distinction is made between white and colored in Catholic schools. At any rate, in those sections of our country where there is no discrimination in the public schools, there should be no discrimination in the parochial schools. And experience proves that in those schools which admit colored pupils on an equal footing with the white, the results are perfectly satisfying, as in the case of the Cardinal Hayes High School of New York.

INTERRUPTION OF GREGORIAN SERIES

Question: If a priest inculpably interrupts a series of Gregorian Masses, must he begin again? What would be the most practical course of action for a priest to adopt in such a case?

Answer: Some authors are inclined to the opinion that a priest in the circumstances described is obliged to begin the series anew. Deeming this opinion probable, Merkelbach recommends that, for safety's sake, recourse be had to the Sacred Penitentiary *(Summa theologiae moralis* [Paris, 1940], III, n. 378). However, other reliable authors take a more lenient view. Thus, Cappello asserts without any hesitation that in the event of an involuntary interruption of a Gregorian series, there is no other obligation than to complete the series of thirty Masses, without supplying any additional Masses *(De sacramentis* [Rome, 1938], I, n. 769). This view would seem sufficiently probable to be applied in practice, without any qualms of conscience.

One who seeks an equitable and generous solution might find it in the following suggestion. In the event that no extra stipend was given for the series, above what is the ordinary stipend for thirty low Masses, the priest would not be expected to repeat any of the Masses already said, if an *inculpable* interruption occurs. But if the stipend was large enough to permit the priest to start a new series without bringing the average stipend for each Mass in both the uncompleted series and the new series below the ordinary low Mass stipend, it would be commendable for him to start a new series. In the event that the stipend, reckoned in this fashion, would suffice for several extra Masses, though not for an entire new series, it would be well to offer this number of Masses in addition to those celebrated to complete the interrupted series. It should be added that when a priest considers himself justified in not beginning the series anew, he should strive to gain a plenary indulgence—for example, by the devout performance of the Way of the Cross—for the soul whose benefit was intended by the Gregorian series.

A PROBLEM IN IRREGULARITIES

Question: What is to be said of a religious community which refuses to admit as a candidate for the priesthood a boy who has an irregularity *ex defectu,* from which, it would seem, a dispensation can be procured without too great difficulty? I am referring particularly to the irregularity arising from illegitimacy and that which comes from the fact that the boy has a non-Catholic parent. It is sad that a good boy, desirous of embracing the religious life and becoming a priest, should be excluded for a reason over which he himself has no control.

Answer: It is quite natural that we should feel sympathy for a boy in the situation described. Nevertheless, it must be remembered that a religious order has no antecedent obligation to accept an applicant, however worthy he may be. It is to be noted that in the case of one who is irregular *ex defectu natalium* the irregularity is taken away by solemn religious profession to the extent that the priesthood may be received (Can. 984, §1). If a religious has only simple vows, a dispensation must be sought from the competent ecclesiastical authority. Even when it is comparatively easy to obtain a dispensation, the right of the order to exclude an applicant affected by an irregularity still holds. Nor can it be said that there is never much difficulty in obtaining a dispensation from the irregularities mentioned by the questioner, particularly that arising from illegitimacy. This depends in great measure on the publicity of the fact in question.

FRANCIS J. CONNELL, C.SS.R.

For without a pure mind and the imitation of the life led by the Saints one could not appreciate the words of the Saints.

—St. Athanasius, *On the Incarnation of the Word of God,* cap. 57.

Analecta

Two Allocutions of Pope Pius XII appear in the tenth and eleventh numbers of the 1945 volume of the *Acta Apostolicae Sedis.* One, dated Oct. 2, 1945,[1] was delivered to the Auditors and the officials of the Sacred Roman Rota at the opening of the new court term. The other, dated Oct. 21, 1945,[2] was communicated to the women delegates of the Christian Societies of Italy.

In the Allocution delivered to the Sacred Roman Rota, the Pope, adverting to the external resemblance between the court procedure of civil and ecclesiastical courts, insisted on the profound difference that is to be found in three respects: source and nature, object, end. He limited himself to a discussion of the first phase, leaving the other two to future years. The source of the judicial authority of each of the two perfect societies is governed by the source of the authority of the society itself. Clearly, the source of the Church's authority differs from the source of the State's authority. This is most clear in the case of totalitarian States, even in that of authoritarian and pseudo-democratic States. But it is also true in the case of States that are democratic in the Christian sense of the term, for even in that case the source of authority derived from God is the people (not the "masses"). The source of the Church's authority, on the other hand, is not the natural law, as it is in the case of the State. The authority of the Church derives from the positive act and will of Christ in founding the Church. It was founded not from the bottom up, as was the State, but from the top down. Therefore, it is impossible that there should exist in the Church a popular tribunal; that is, a judiciary authority created by the people. The authority in the Church comes from Christ, its Founder, to preserve the liberty and perfection of men's consciences, that through them they may attain their supernatural end, redeeming them from the temptations, the errors, and the sins, both internal and external, that in the end result inevitably in loss of liberty and honor.

At the beginning of the Allocution, the Pope thanked all for the accomplishments of the year that had passed. In closing, he assured them of his prayers for the forthcoming term, and bestowed the Apostolic Blessing on them, their families, and their friends.

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[1] *Acta Apostolicae Sedis,* XXXVII (1945), 256.

[2] *Ibid.,* p. 284.

In the Allocution delivered to the women delegates of the Christian Societies of Italy, the Pope reduces the so-called feminist problem to one of preserving and increasing the dignity of woman, the dignity which she has from God and in God; to this end can be reduced all the special phases of the problem in the economic, political, and social orders. This problem is not to be viewed, as certain systems do view it, to the exclusion of God and religion. If one seeks the true dignity of woman as given her by God, one will find it in human nature itself as redeemed by the Blood of Christ, and only an obstinate blindness prevents its being seen. If the indestructible and distinguishing qualities, physical and spiritual, of woman (and of man) are distorted, nature steps in inexorably to restore the balance between the sexes which nature demands. Both in the marriage state, held in honor by the Church because of the material and spiritual blessings of which it is an exclusive source (not despised as it is by those who are motivated by a perverse individualism), and in the religious state, the whole being of woman is actuated by the maternal instinct. Woman is destined to be a mother in either the physical or the spiritual sense. It is in the light of this instinct that she views all the phases of life, and supplements the insight of man which is inclined to view life apart from the family needs. It is because of her grasp of the situation that threatens peril to the family that she is especially competent to take part in economic and political life, not by leaving her home abandoned while she tries to make herself equal to her husband in the the industrial world, but by studying the rights and duties of women, by diffusing the proper knowledge of them, by meeting the arguments of the opponents of Christian morality, and by voting against every measure that would attack the family through an egoistical program threatening either the internal or the external peace of the nation. The Allocution ends with the bestowing of the Apostolic Blessing.

Two letters of the Pope were addressed to Cardinal Faulhaber, one in the name of the Hierarchy of Bavaria, dated Aug. 15, 1945,[3] and the other in the name of the Hierarchy of Germany, dated Nov. 1, 1945.[4] Both are replies to letters addressed to the Pope.

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[3] *Ibid.*, p. 249.

[4] *Ibid.*, p. 278.

The former contemplates the annual meeting at Eichstätt; the latter, the meeting at Fulda. Both breathe the deep sentiments of sympathy which the Pope feels for the beaten country, and both pledge his good offices to obtain an amelioration of its sad lot. The Pope promises especially to obtain information for the families of war prisoners, and the return of the latter to their homes. He points to the past and reminds the Hierarchy that Germany can rise again as she has in the past, but this time with a more vigorous life, if she builds upon the principles that he has laid down for the internal and external peace of nations.

A letter of Oct. 30, 1945,[5] addressed to the Bishop of Eichstätt, congratulates the Diocese upon the twelfth centenary of its foundation, referring to the incumbency of that See by St. Willibald and by the bishop who was later to become Pope Victor II, and to the institute of philosophy and theology established by Cardinal August von Reisach, whose alumni contributed so much to the defense of Catholic principles in all succeeding times, especially during the days of the Kulturkampf. The encouraging words addressed to the Hierarchy in the letters of Cardinal Faulhaber are found also in this letter. The Apostolic Blessing is conferred on the bishop, his clergy, and the laity.

A letter of Oct. 19, 1945,[6] is addressed to Cardinal Luigi Lavitrano, President of the Commission of Cardinals for the Supreme Administration of Catholic Action, on the occasion of the XIX Social Week observance at Florence, exhorting all assembled to adhere to the corner-stone of faith rather than to an immoral and irreligious agnosticism as the basis of all social betterment, which, above all, can not be grounded on radical ideas, introduced from without, which run counter to the traditions of patriotism and religion and glorify the egoism of class. The Apostolic Blessing is bestowed upon His Eminence, and upon all who co-operate with him.

A letter of Aug. 28, 1945,[7] is addressed to the Hierarchy of Czechoslovakia to honor the sixth centenary of St. John Nepomucene, pointing to the virtues of that Saint as the means of restoring the disastrous ruin that followed upon the hate which promoted the ravaging of their country. Justice, charity, and liberty must supersede the vicious enmities that plunged their country into the

[5] *Ibid.*, p. 275.

[6] *Ibid.*, p. 273.

[7] *Ibid.*, p. 252.

maëlstrom. In the opening sentences of his letter the Pope explains that he was obliged to permit the Sees of Prague, Brno, and Budejovice to be vacant for a time in order to defend the freedom of the Church. The Apostolic Blessing is bestowed on the Hierarchy, the clergy and the laity.

A letter of Sept. 24, 1945,[8] addressed to Cardinal Rodrigue Villeneuve, Archbishop of Quebec, designates him Apostolic Legate to the Marian Congress held in Mexico City in commemoration of the fiftieth anniversary of the crowning of the image of Our Lady of Guadalupe. The letter authorizes him to confer the Apostolic Blessing on those who participate in the Congress.

The Pope addressed a radio message to the Congress on Oct. 12, 1945,[9] glorying in the veneration paid by the multitudes assembled to the Mother of God and in their salute, "Long live the Virgin of Guadalupe, Empress of America and Queen of Mexico."

Two weeks earlier, Sept. 30, 1945,[10] the Pope delivered a radio message to Colombia, to the multitudes assembled at Bogotá in a National Congress of Christ the King in commemoration of the centenary of the Apostleship of Prayer. The Pope adverts to the fact that only Ecuador among all the nations preceded Colombia in dedicating itself to the Sacred Heart; that its "Messenger of the Sacred Heart" was the third among all those to be published; and that its branch of the Apostleship is among the oldest of all those in the world. The nation thus dedicated to the Sacred Heart has reaped the fruits of that dedication in peace and justice. The Pope prays that the people of Colombia may continue to reap those fruits, animated by the charity which was incarnate in St. Peter Claver and St. Louis Baltrán, and under the protection of Our Lady of the Rosary, the Mother of Chiquinquirá.

Two decrees were issued by the Sacred Congregation of Rites, both dated May 21, 1945. One[11] provided that it was safe to proceed to the beatification of the Servant of God, Maria Goretti, a child who died defending her chastity, in view of the proof of true martyrdom and the dispensation, according to the requirements of Canon 2116, § 2, from the miracles otherwise demanded. The second decree[12] declared that two miracles prerequisite to beatification had been established in the cause of the Venerable

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[8] *Ibid.*, p. 254.

[9] *Ibid.*, p. 264.

[10] *Ibid.*, p. 262.

[11] *Ibid.*, p. 299.

[12] *Ibid.*, p. 270.

Servant of God, Marie Thérèse de Soubiran, Foundress of the Society of Mary Help of Christians.

A decree of the Sacred Congregation for the Propagation of the Faith, dated Aug. 1, 1945,[13] provides for the changing of the name of the Vicariate Apostolic of Amazoni, in Peru, to Iquitos.

In response to a doubt, the Sacred Congregation of Seminaries and Studies, under date of Aug. 28, 1945[14] replied that under article 21 of the constitution *Deus scientiarum Dominus,*[15] those who hold licentiate degrees in Scripture Studies, in Canon Law, in Missiology, in Christian Archeology, or in Philosophy, may teach those subjects in a Faculty of Theology; moreover, the degree of doctor in Theology is not required for membership in a Faculty of Theology, the licentiate sufficing.

The Sacred Congregation of the Council, under date of July 20, 1938,[16] solved a doubt which appears in the November number of the official periodical. The case concerned the saying of the *Missa pro populo* in a parish united *pleno iure* with the *mensa episcopalis* (a union prohibited without Apostolic Indult in virtue of Canon 1423, § 2). The decision maintained that the vicar appointed in virtue of Canon 471, § 1, was obliged to say the *Missa pro populo.*

RECENT PONTIFICAL APPOINTMENTS ANNOUNCED IN THE *Acta Apostolicae Sedis*

Privy Chamberlains Supernumerary of His Holiness:

May 3, 1945: Very Rev. Msgrs. Richard B. Bean, of the Archdiocese of Baltimore and Washington; Adalbert Centner, of the Diocese of Covington; Adrian F. Brandehoff, of the Diocese of Fort Wayne; Michael F. Donovan and Thomas J. Prendergast, of the Diocese of Little Rock; John J. Bingham, John J. Corrigan, George C. Ehardt, Charles L. Giblin, John J. Maguire, Thomas McMahon, Joseph M. Pernicone, and Edward J. Waterson, of the Archdiocese of New York; Albert Bremer, of the Diocese of Seattle; Leo F. Miller, of the Diocese of Toledo.

July 19, 1945: Very Rev. Msgrs. John F. Dearden, Michael J. Hynes, Francis P. Johns, John J. Krol, and Richard P. Walsh, of the Diocese of Cleveland.

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[13] *Ibid.,* p. 269.

[14] *Ibid.,* p. 272.

[15] May 24, 1931 *(Acta Apostolicae Sedis,* XXIII [1931], 241).

[16] *Acta Apostolicae Sedis,* XXXVII (1945), 297.

Sept. 5, 1945: Very Rev. Msgrs. William J. Gauche, August J. Kramer, Joseph Schneider, and Raymond F. Stoll, of the Archdiocese of Cincinnati.

Oct. 11, 1945: Very Rev. Msgrs. Michael A. Chapman, Robert J. Halpin, William Hordeman, John A. McCarthy, and Paul A. Welsh, of the Diocese of Lafayette in Indiana.

JEROME D. HANNAN

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FIFTY YEARS AGO

In the June, 1896, issue of *The American Ecclesiastical Review,* the leading article, by the Rev. Frank A. O'Brien of St. Augustine's Church, Kalamazoo, Mich., is a lengthy discussion of "The Organization and Maintenance of Parish Societies." With the wisdom of long experience, Fr. O'Brien proposes many valuable suggestions pertinent to the pastoral duty of establishing and maintaining societies for the various groups in the parish. (One statement in the article is very similar to the admonition given by the Congregation of the Sacraments on Dec. 8, 1938, against practices that might coerce people into receiving Holy Communion without the due dispositions. Fr. O'Brien writes: "Never sanction the action of a society that would force a person to receive the Sacraments at a specified time. We must never use force in obliging anyone to receive the Sacraments."). . . . Abbé Hogan, S.S., continuing his series on clerical studies, contributes an article on "Homiletics," pointing out the various steps to be taken in the composition of a sermon. Especially practical is his urgent advice to preachers to work unceasingly, without merely relying on past efforts, lest they gradually decline and eventually become commonplace and uninteresting. . . . Fr. H. Brinkmeyer takes exception to the views of Bishop Maes, who had asserted that in their preparatory years candidates for the priesthood are better trained in day-schools, where they mingle with boys who are not aspiring to the sacred ministry, than in exclusively clerical boarding schools. Fr. Brinkmeyer argues that a more suitable preparation for the priesthood is provided in preparatory seminaries, and quotes in support the legislation of the Third Council of Baltimore. . . . Fr. T. Hughes, S.J., writing from Rome, under the heading "The Serio-comic in the Vatican Archives," describes the content of some of the documents found in the great collection which was made available to scholars by Pope Leo XIII. The very human elements that appear in some of these documents, such as petitions for the episcopal office and grovelling flattery bestowed on popes and prelates furnish very interesting reading.

F.J.C.

Book Reviews

PRAYERS AND POEMS. By Francis Cardinal Spellman. New York: Charles Scribner's Sons, 1946. Pp. 21. $1.00.

Most of the items in this collection have appeared in some of the Cardinal Archbishop of New York's earlier books and articles. The gathering together of these *Prayers and Poems,* however, has been a definite and important benefit to the American reading public. In these short writings, as perhaps nowhere else in modern Catholic literature, we see the tremendously high value which the authoritative Catholic tradition ascribes to American citizenship and those definite and imposing responsibilites which rest upon our country by reason of the signal favors which it has received from God.

Thus his *Prayers and Poems* show that Cardinal Spellman follows and develops the illustrious and authentically American Catholic tradition of Bishop England and the Spaldings, Archbishop Ireland and Cardinal Gibbons. In the writings of all of these distinguished churchmen there stands forth an unwavering and profound confidence in America's capacity to serve God through the alleviation of human want and through the furthering of freedom among men. The older men looked forward to a time when the power of Amercia would be supreme in the world and when it would be, even from the purely material point of view, the most enriched by God. Cardinal Spellman, in the words of his thanksgiving, recognizes the realization of this expectation. Furthermore, he insists powerfully upon America's obligation to work for the relief of hunger and suffering, for the end of unjust war, and for the true and divine principles of justice among men.

In this truly Catholic love and appreciation of America we find the expression of the only worth-while patriotism. There can be no true affection for our own land other than that which is based upon a vision of this nation as something noble enough to be capable of and obligated to the works of mercy and justice and truth. It is thus that the authentic American Catholic tradition, set forth in these *Prayers and Poems,* looks upon America.

JOSEPH CLIFFORD FENTON

A RETREAT FOR RELIGIOUS. By Rev. Andrew Green, O.S.B. St. Louis: B. Herder Book Co., 1945. Pp. iii + 191. $2.00.

Retreats were hardly ever as popular as at present and yet the new literature on the subject is rather scanty. This new manual, even though for religious only, is a very welcome addition. The work is intended for religious people in general and specifically for those who follow the Benedictine rule, for the rule of St. Benedict is quoted almost exclusively by the author, himself a Benedictine. However, the transcendent nature of both the eternal truths and the general means of perfection explained in this book is such as to make this work practical and inspiring for all religious and for the secular clergy as well. The book consists of fifteen chapters, each chapter offering abundant material for one meditation or spiritual reading. It seems evident that the author did not contemplate a long retreat but one of three or four days only. However, an experienced retreat master could easily develop those thoughts into a longer retreat.

After explaining the what, why, and how of a retreat and answering the questions: What are we? What is God? the author describes the malice of sin in its various degrees and effects. This may be regarded as the purgative portion of a retreat, and it closes aptly with a meditation on conversion (c. VII). Conversion, according to Fr. Green, should be the fruit of every retreat: "Whatever our condition, so long as there is an imperfection in us, we need conversion" (p. 76). The following chapters consider Detachment, Imitation of Christ, Obedience, and Alone with God. These meditations pertain to the illuminative and unitive way respectively. The remaining three chapters deal with Prayer, Trials, and Final Warnings. Obedience is the only religious vow considered in this retreat, because early monastic rules regarded obedience as the substance of religious profession. The language is plain and forceful. The reflections are sound and logical, evincing conviction and true spirituality in the writer. We heartily recommend this book as a helpful guide to retreat masters and to religious who are often obliged to make their retreat privately.

PASCAL P. PARENTE

PONTIFICALIS ROMANI EXPOSITIO JURIDICO-PRACTICA. By Monsignor Joachim Nabuco. Petropolis, Brazil: Editora Vozes Ltd., 1945. Three Volumes: Vol. I, pp. 512; Vol. II, pp. 328; Vol. III, pp. 452.

This three-volume work of Monsignor Nabuco is a twentieth century combination of Joseph Catalani's eighteenth century commentaries on pontifical ceremonies and Pio Martinucci's nineteenth century detailed directions for the execution of the same. There is a volume allotted for each of the three parts of the *Pontificale Romanum*, for, unlike Martinucci, this author confines himself to the episcopal functions of the *Pontificale* and so has no concern with Pontifical Mass or Vespers. Obsolete ceremonies, like the rite for the reconciliation of penitents on

Holy Thursday, the ceremonial degradation of the various orders of the clergy, and the ritual of the coronation of kings and queens, are passed over. While full and minute treatment is given to ordinations and to episcopal consecrations, as generally to the functions contained in Part First and Part Second of the *Pontificale,* rather summary analysis is given to such ceremonies as the consecration of oils and the conduct of councils and synods, while pontifical absolution after Requiem Masses unfortunately is passed over in silence.

The work is not merely a ceremonial but, as the title indicates, a juridical commentary on pontifical functions, involving much of a canonical and even of a dogmatic character. The author's generalizations in the beginning of the various sections and his notes at the end of them contain much of an interesting and practical nature, which will solve many doubts and suggest answers to a number of moot questions. The logical arrangement and the explicit directions, supplemented by the series of diagrams at the end of each volume, will be welcomed by masters of ceremonies. The first and the second sections of the *Pontificale,* dealing respectively with persons and things, are even exhaustively treated. It is only the third section which, by contrast, seems too summarily dealt with.

Of special interest are the directions for the pontifical performance of ceremonies usually conducted by priests. Not only do we find the changes to be observed when a bishop officiates at Baptism or Matrimony but the ceremonial to be followed for the solemn blessing of a church and the blessing of a bell (as distinguished from its consecration). These rites are found in the Ritual, which Monsignor Nabuco adapts to the protocol to be observed when a bishop performs them. Unusual ceremonies, for which no provision is made in liturgical books, are described in appendices to these three volumes. Instances in point are suggestions as to the ceremonial to be followed in the investiture of domestic prelates and the rite to be observed in the solemn coronation of images of Our Lady. There are even general directions for the conduct of Eucharistic Congresses, national or international, and an *excursus* summarizing the consecration of a bishop by the Holy Father or the latter's own consecration, when, as happened last in the case of Gregory XVI, one not a bishop is elected to the chair of Peter.

The make-up of the volume is very attractive and the arrangement of the matter makes the work easy to consult. It is filled with practical directions and enhanced with detailed diagrams, which add much to its worth as a useful guide, while the commentary of a canonical and theological character will establish it as a work of reference which will rarely be consulted in vain within the limits of the subject which its compiler has assigned to himself.

William J. Lallou

Praelectionum Biblicarum Compendium. Auctore R. P. J. Prado, C.SS.R. Editio tertia recognita et aucta. Madrid: Edit. El Perpetuo Socorro, 1945. Pp. xvi + 256. 16 pesetas.

The series of scriptural text books happily inaugurated some years ago by Fr. Adrian Simon, C.SS.R. and after his death constantly revised and brought up to date by his able confrere, Fr. Prado, is quite generally accepted as the best of its kind at the present time. The authors combine a wholesome regard for tradition and ecclesiastical directives with a thoroughly scientific investigation of the various problems treated in manuals of scripture study. Not the least merit of this work is that it is constantly being revised in the light of the latest developments and ecclesiastical directives. Fr. Prado, following the directives given in the recent Encyclical *Divino afflante Spiritu,* combines scientific investigation with theological doctrine in view of the practical use of the Scriptures in developing the personal piety of both clergy and laity. He avoids idle disputes and matters which merely satisfy curiosity, while devoting himself rather to those points which pertain to doctrine and piety.

In this volume there is a very satisfactory treatment of questions of special introduction relative to the so-called Didactic Books of the Old Testament, *i.e.,* Psalms, Canticle, Proverbs, Job, Ecclesiastes, Ecclesiasticus, and Wisdom. Then follows a concise, clear, and adequate exegesis of numerous selected passages from each of the books. Where the importance of the passage calls for it, there is added a scholion on its doctrinal, homiletic, and liturgical use. A valuable bibliography and good indices increase the worth of this excellent volume.

We congratulate Fr. Prado on maintaining the high standards set by his lamented confrere, Fr. Simon. The Simon-Prado manuals are so well known in biblical circles as scarcely to need any further recommendation.

Joseph L. Lilly, C.M.

Catholics and the Civil War. By Rev. Benjamin J. Blied, Ph.D. Published privately by the author. Milwaukee, 1945. Pp. 153.

During the recent war the attention of the American people was definitely focused upon the activities of Catholics in the performance of their duties, whether as citizens on the home front, as members of the armed forces, or as officers in the chaplains corps. This interest has been characteristic of every war in which the nation has engaged—not in a spirit of boastful pride in the brutal art of war but rather in a deeper, spiritual interest in the establishment of peace and justice.

In this respect the participation of Catholics in the wars of the United States has served to emphasize their patriotism and devotion to the nation.

In the present work, Dr. Blied presents a series of essays touching upon the difficult question of Catholic participation in the ranks of the Union and the Confederate forces. The position of the Church on the question of abolition, the attitude of the Bishops of the North and the South, the influence exerted by the Catholic press—all these things complicated the issues in question.

The wealth of detail in the various essays enables the author to treat these topics in their proper perspective under the levelling influence of time and accurate investigation. Because the work is presented as a series of separate essays it loses some of its cohesiveness and unity, although it is certain to prove a valuable contribution to the larger and fuller treatment which the subject deserves.

FREDERICK J. EASTERLY, C.M.

THE JESUITS IN OLD OREGON. By William N. Bischoff, S.J. Caldwell, Idaho: The Caxton Printers, Inc., 1945. Pp. vii + 258. $3.00.

This is a story of a century of missionary activity carried on by the Jesuits in the Pacific Northwest. Some of the story has already been told in the accounts of De Smet's work, but too often in such tales the emphasis on the endeavors of one man blinds us to the fact that others have shared in these undertakings for the spiritual and temporal welfare of the Indians. Fr. Gilbert Garraghan also makes mention of some of these missionaries. Not only are we told of the priestly ministry of the Jesuits, but we also learn of their efforts to allay the temporal needs of their people. The priests came east and traveled through Europe, seeking for financial aid and for recruits to carry on the work of the missions. Wisely did they perceive that the success of their work depended on the young, and so they established schools and invited Sisters to share in their labors. The story is told with selections from the writings of the missionaries neatly interspersed, giving us a picture of missionary life among the Indians and, intermittently, among the white settlers of the region.

As the author tells us in his introduction, because of the difficulties of attempting to tell the story of a century of activity in so small a book the material has been arranged geographically rather than chronologically. First, he describes the missionary beginnings in the various sections of the Northwest; then, in separate chapters, he writes of the developments of the missions in the distinct sections (or states) of that part of our land. Perhaps, it is due to this arrangement that the style of writing lacks smoothness, especially in the first part of the book, where at times a topic sentence joins quotations.

The descriptive maps, the work of the Rev. James V. Jacobsen, S.J., and Richard M. O'Brien, enable us to follow the progress of the missionaries while reading about their work. The notes, all of which are at the end of the book, and the bibliography, especially that from archives, point to a wealth of material that may be used to give a more detailed account of the individual missions at some future date. It is better to give the complete story objectively, without adding personal views. The overdone "good"—bishop, priest, sisters, *etc.*—is somewhat irritating. The book has a biographical appendix, giving a sketch of the men who ministered to the Indians of the Northwest during this period, as well as a suitable index.

LEO F. RUSKOWSKI, S.S.

PERSONAL MENTAL HYGIENE. By Dom Thomas V. Moore, O.S.B. New York: Grune and Stratton, 1944. Pp. vii + 331. $4.00.

This book seems to be an attempt to raise the outlook of psychiatry to a higher level. The author points out in the preface that many of the difficulties of a human being cannot be solved by an atheistic system of psychiatry but can be dealt with only on a higher plane. He considers systematically many of the syndromes and symptoms, complexes and drives. By examples and forthright argument he shows what the healthy attitudes are and how to attain them, both by adjustment on the emotional level and on the higher intellectual and spiritual level.

The book is well arranged, leading logically from one point to the next. The words are so carefully chosen that the whole book is more concise than would be expected for its scope. It is easily readable even for those with a minimum of psychological study and is recommended to priests, doctors and medical students.

The style of the last part of the book differs from the first. Here the author picks out certain poets and dissects their personalities on the basis of their works. While of great academic interest, and certainly scholarly, it seems out of place in a more or less elementary book and slows the argument considerably.

ERNEST J. PARENT, M.D.

OUR FATHER'S HOUSE. Compiled by Sr. Mariella Gable, O.S.B. New York: Sheed and Ward, 1945. Pp. xxi + 341. $3.00.

The scope of "Catholic Literature" is almost as difficult to delineate as is a depiction of the workings of divine grace, with which such a literature must somehow be intertwined. Sister Mariella Gable has essayed the task a second time in her recent collection of short stories *Our Father's House,* and has again approached to within striking distance of solving the problem. Her introductory discussion is a short but adequate inventory of the situation. In placing Miss Laidlaw's story *The Little Black Boys* first in her collection—as consequently, the most immediate, practical test of her designs—she has exhibited a stroke of ingenuity. The lyrical praise of the story, quoted from *Commonweal,* is completely within the bounds of a strict realism.

Preoccupation with the problem of personality is, of course, the proper approach to a consideration of a literature as a philosophy of life. Defining personality as "an appropriate response to value" does shape up the data of life along pragmatic lines, which is perfectly correct in such a discussion, since the value designated includes the whole field of being from non-sentient material to the divine. This is definitely the Catholic approach. However, one cannot logically maintain that "whereas every human being is a person, not every one is a personality," in the sense that few people really learn "how to win friends and influence people."

It may sound like a quibble to insist that personality is the abstract noun for person—hence every human being has a personality. But it is the logical Catholic approach. Insisting that the distinction must be made in designating personality types—from hopeless to heroic or saintly—may not be a popular method, but it will help to obviate much of the nonsense cluttering the literary field on this subject.

Every *homo sapiens* is continually faced with the necessity of selecting or rejecting the love of God in God's creatures. The artistic delineation of this struggle makes for a Catholic literature in as far as the artist is aware of this divine-human angle. Sister Mariella's selection of stories is a fine example of this truth, including many pieces of fiction that are Catholic more by indirection than by atmosphere or problem content. She is to be congratulated for the service she has done to Catholic letters in making such a collection available.

FRANCIS X. MURPHY, C.SS.R.

GENERAL BIOLOGY AND PHILOSOPHY OF ORGANISM. By Ralph S. Lillie. Chicago: University of Chicago Press, 1945. Pp. 215. $3.00.

It is unusual to read in a book, written to-day by an outstanding scientist, about the "purely mechanistic view of human behavior, now so widely and demoralizing popular" (p. 125), and rather amazing to find, in a discussion on prenatal influence a reference to *Luke* 1:41-44. These two little items somehow characterize the spirit of the book. Professor Lillie, emeritus of biology of Chicago University, is not only conversant, of course, with all the facts of scientific biology, he is also well acquainted with many philosophies, and he is broadminded enough —or, as he himself might put it, sufficiently realistic—not to disregard either the ideas of the philosophers nor the problems with which they are concerned. The author he quotes mostly is Whitehead; whose influence, with that of Bergson, seems to be the most powerful. But there is something else too. Perhaps, the eminent author will not be shocked if he is described as an *anima naturaliter Thomistica,* or at least, *Aristotelica.* Tertullian's *anima naturaliter Christiana* may pray to Juno and mean the Triune God and not know it herself; Professor Lillie speaks of monism and a "double aspect" theory, but he may really mean hylemorphism and not realize it.

Anyhow, the author pleads for recognition of teleology besides determinism, of creativeness besides mechanism and routine. Mind is creative; it works for novelty; it changes the course of events by introducing something new and original in the course of predetermined events obeying the laws of stable, lifeless, regular development. There are, to be sure, statements Thomists will not accept. But, then, the author is not a trained Thomist, but only *naturaliter* such. On the whole, it would seem that his viewpoints might fit in nicely in a system recognizing final causes, freedom, the reality of the mental, the creativeness of the mind. The world, we are told, contains two kinds of factors; those of stability, including purely logical and mathematical factors, the natural constants, all forms of permanency and regularity; these are called "on the conservative side;" and on the "active side" factors of change and activity, including both routine change and originative or novelty-producing change; the latter comprises all factors of evolutionary advance, creativity, will, all factors of "emergence" and synthesis. Only if both sides are considered may one get an approximately adequate picture of reality. Organism means order, directed activity; mechanism is ultimately random distribution. The living organism is "unique among natural systems" in virtue of its special type of transformative cycle. Individuality exists even in the physical fact, since the laws of science never completely exhaust an individual event; they refer only to that which is common to all of them. But individuality assumes a deeper significance on the vital level, and the more so the higher the organism is. The author's notion may be rendered by saying that individuality is an analogical term. The mental possesses characteristics of its own which makes it irreducible to the physical. Particularly, human actions are, to a degree, unpredictable; they fall outside the strict determination of materiality. Accordingly, psychology is not limited to physiology and explanations derived from that science; psychology has to take account of experience as lived;

it must consider introspective evidence. (The modern psychologist who stresses so much the "biological approach" will, probably, wonder at seeing the exclusiveness of this approach discountenanced by a—biologist.)

The organism is a psychophysical unity; both sides influence one another. But the psychical influence differs characteristically from that exercised by the physical factors; the former is the source of the selective, innovational, and integrative property of the organism. As such, the psychical is teleological, forming the present for the sake of the future. Therefore: "While the possibilities of science are unlimited, it should by now be obvious that mere knowledge, scientific or other, is not sufficient to insure the good life. Creative activity, directed towards worthy aims—ideal and practical—is even more important (p. 207) . . . The avoidance of useless conflict, and subordination of the individual interests to the interest of the whole reality which includes the individuals, would thus seem to be the rational aim for all conscious beings; and these aims have the further sanction of religion when the whole is conceived in its character as ultimate value or deity" (concluding words).

These brief and fragmentary remarks should suffice to make one realize that this is work deserving consideration and study. It is a sign of a changing mentality, perhaps of something to be called *rapprochement.* Its perusal may prevent us from making the mistake of calling all modern science mechanistic or materialistic, comprising in one sweeping judgment every student of nature. It may also help us to realize what are the facts of which a Thomistic philosophy of nature, particularly animate nature, has to render account. But the book is worth reading also because it makes us acquainted with a delightful mind, which, one may justly say, has made the way from knowledge to wisdom.

RUDOLF ALLERS, M.D.

IMPERIUM AND SACERDOTIUM ACCORDING TO ST. BASIL THE GREAT. By Gerald F. Reilly, C.SS.R. Washington: The Catholic University of America Press, 1945. Pp. xx + 159. $2.00.

This work of Fr. Reilly is the seventh in the very worthwhile series entitled *Studies in Christian Antiquity* being published under the direction of Dr. Quasten of The Catholic University of America. As is evident from the title, it is concerned with the relationship between Church and State as viewed by St. Basil.

In a very logical fashion the author devotes his first two chapters to an explanation of the terms, *Sacerdotium* and *Imperium.* Thus the whole first chapter treats of the *Imperium* which is the requisite directive power in civil society. In chapter two, the directive power of the Church, the *Sacerdotium,* is likewise explained at length. In this second chapter Fr. Reilly brings out the difference between the establichment of the ruling or directive power in the State and in the Church (p. 40). Whereas in the former the citizens freely put their own rulers into office, in the latter it is Christ who appoints the rulers. Since the immediate purpose of the Church is spiritual, namely, a preparation for heaven, it is in nowise subject to the State or the goodwill of its members. On the other hand it has the obligation of protecting its members and of preventing civil authorities from abusing the laws of Christ.

The succeeding chapters show a practical application of Basil's principles. In chapter three the relationship between the *Sacerdotium* and the *Imperium* is concerned with religious matters. Therein the author shows how staunchly Basil defended the Church against civil authority when the latter tried to foist Arianism on the Church of Cappadocia. In these disputes Basil was guided by the writings and advice of one whom he considered as his spiritual father, Athanasius. The great gulf which separated the Church in the East from that in the West is also apparent in this chapter where it is observed how Basil's appeals to the Western Church to help him in his fight against Arianism were unheeded. The great prestige which the Church, and in particular Basil, had, even in civil affairs, is quite evident from a reading of chapter four. The Church enjoyed this prestige, Fr. Reilly shows, because of the corruption among civil officials who neglected the poor while enriching themselves. Thus it was that the poor looked, and not in vain, to the Church as their protector. As is evidenced in the last chapter Basil believed in collaboration between the Church and State whenever the spiritual or temporal happiness of individuals was endangered. This collaboration was carried out on various occasions such as, during the great famine of 368, in the appointment of worthy candidates for the subdiaconate, and finally in building a large hospice for the poor. Basil likewise saw to it, in so far as he was able, that good civil officials were retained in office. So that his intercessory powers with the *Imperium* might be of some practical value, Basil considered it necessary to cultivate friendships among civic officials. This he did for the common good, and never in any way so as to compromise the position of the Church.

Though this book as a whole is well written, in the technical make-up it appears to this reviewer that there are some improvements which might be made. In the first part of the work especially, there are a number of misspellings or typographical errors. Some sentences, if not ungrammatical, seem at least to be clumsy in construction. It is the opinion of this reviewer that some changes could be made in the matter of references. For instance, there are occasions when the writer quotes in English from St. Basil. In the footnotes corresponding to many of these passages the only reference mentioned is that of the Migne collection. Since the English translation on such occasions is presumably that of the author himself, would it not be better if he put the corresponding Greek passage from Migne in the footnote, or if he preferred, in the text itself in a parallel column with the English translation? This latter method was used by the writer in quoting some passages from Gregory of Nazianzus (pp. 55-58). Thus anyone making a critical study of the book would be able to compare immediately the Greek and English texts.

Fr. Reilly's book should serve to make known the importance of St. Basil in Church affairs of the fourth century. His greatness in this sphere has perhaps been too little appreciated up to the present.

JOSEPH C. WILD, O.M.I.

MAN INEXCUSABLE FOR NOT SERVING GOD

Where human infirmity in a Christian man or woman is so divinely upheld, aided, set forward, and changed into Godlike strength by the use of graces which are given with a liberality proportioned to the good use made of them, and given with a liberality increasing ever as we lean more firmly on the Hand that gives, and walk more rapidly in the royal road of Christ's examples—what excuse can there be for losing one's soul?

Looking at what is highest, divinest, first, in this grand providential scheme for changing man's infirmity into Christ-like virtue and strength, we see that God places Himself, in a manner, at man's disposal in this struggle to attain to life eternal.

Not only are we assured that nothing, absolutely nothing—no power, no combination of circumstances we can think of—can prevent us from maintaining our union of mind and heart with God in this life, or from reaching in the other the sublime reward promised to fidelity; but all the Three divine Persons, all the influence of angels and Saints in heaven, all the action and ministrations of the Church on earth, are so ordained, so directed, as to help us positively, powerfully, continually, in serving God, sanctifying ourselves, and securing our salvation.

—Bernard O'Reilly, in *Novissima; or, Where Do Our Departed Go?* (Baltimore: The Baltimore Publishing Co., 1886), pp. 310 f.

Book Notes

Christianity and art have walked hand in hand down the centuries; and artists have drawn some of their finest inspirations from the message of Christianity. This is especially true of the "Madonna theme" that has so enriched art; and artists have marshalled their best talents in trying to externalize the beauty of her who is "blessed among women." A warm welcome is due the delightful pamphlet, *The Madonna in Art* (Baltimore: Barton-Cotton, Inc., 1945. Pp. 16). The pamphlet contains seventeen illustrations, beautifully reproduced in color, of some of the most celebrated Madonnas of Raphael, Botticelli, Correggio, Murillo, Van Dyck, and others. A short and appropriate introduction is a help to a better appreciation of each masterpiece. This is the first volume of a projected series. We look forward to the coming volumes and hope that they will include one on early Christian art because, as the present pamphlet rightly says, "The Madonna and Child as an art form had its beginnings in the earliest manifestations of Christian art."

Saints and sermon writers have found the dying words of Christ on the cross a fertile field for meditatation. Lenten preachers in particular have cleverly used the seven last words as occasions to throw light upon the many facets of Catholic doctrine. Over a period of years this has been the successful practice of Msgr. Sheen. Each year he manages to find a new and happy application for each word. In this, his most recently published Lenten talks (*Seven Words of Jesus and Mary*. New York: Kenedy, 1945. Pp. 127. $1.25), he has found a beautiful parallel between the seven words of Our Lady and the seven words of Our Lord. This has given him the occasion to speak about such subjects as the value of ignorance, the secret of sanctity, and the quest of religion. In the last recorded word of Mary, "Whatsoever He shall say to you, do ye" and the last word of Our Lord, the message is one of surrender to God: "Jesus surrendered Himself to the Father; Mary asked us to surrender ourselves to the Son. This is the law of the universe. 'For all are yours: And you are Christ's. And Christ is God's.'" Throughout the talks there are many fine tributes to Our Lady and also many practical observations on modern-day thinking. These items particularly, written in Msgr. Sheen's direct and imaginative style, should be very thought-provoking for those engaged in meditation or sermon preparation. The publishers have presented the talks in a small, attractive book.

Fr. Stephen Sweeney, C.P., in *Whisperings to God* (Scranton: Manus Langan Press, 1945. Pp. 141), presents some two hundred paragraphs on a wide variety of spiritual topics. The subjects treated range through gratitude, gloom, confidence, self-control, grace, suffering, and a number of other pointed topics. Fr. Sweeney builds his sentences in proverb-style. He serves his truths with a generous dash of illustration and application. The combination of sound maxim and attractive style make the book a pleasant and profitable companion for odd moments in the busy day. Many of the thoughts may well be whisperings *of* God to the soul, be it in rectory or factory. Confessors will find many of the paragraphs adaptable as "fervorinos" to the average good penitent.

The Rev. Dr. John A. O'Brien, of Notre Dame University, is bringing out a series of large charts to aid in the instruction of groups of converts. He would greatly appreciate receiving any existent charts which have proven effective in this work. He wishes to incorporate as many as possible of these older charts into his new series. Dr. O'Brien has learned from various pastors throughout the United States that the use of charts facilitates and vitalizes the work of convert instruction. His new series of charts will embody the lessons gained in recent convert making.

Books Received

The Art of Newman's Apologia. By Walter E. Houghton. New Haven: Yale University Press, 1945. Pp. ix + 116. $2.50.

The Divine Pity. By Gerald Van, O.P. New York: Sheed and Ward, 1946. Pp. 220. $2.50.

God and the Atom. By Ronald A. Knox. New York: Sheed and Ward, 1945. Pp. 166. $2.00.

Light from the Ancient Past. The Archeological Background of the Hebrew-Christian Religion. By Jack Finegan. Princeton: University Press, 1946. Pp. xxxiv + 500. With 204 illustrations, 5 maps, 4 plans. $5.00.

Mariology. By Rev. M. J. Scheeben. Translated by Rev. T. Geukers. Vol. I. St. Louis: B. Herder Book Co., 1946. Pp. xxxiv + 252. $2.50.

Modern Thomistic Philosophy. By R. P. Phillips, D.D., M.A. 2 vols. Westminster, Md.: The Newman Book Shop, 1946. Vol I: pp. xiv + 346; Vol. II: pp. xii + 400. $7.50.

The Mystical Life. By Pascal P. Parente. St. Louis: B. Herder Book Co., 1946. Pp. ix + 272. $2.50.

A Primer of Perfection for Everybody. By James Meyer, O.F.M. Chicago: Franciscan Herald Press, 1946. Pp. viii + 184.

The Psychology of Liturgical Music. By Charles Dreisoerner, S.M., Ph.D. Kirkwood, Mo.: Maryhurst Press, 1945. Pp. 160.

Edmund Campion's Invitation

I would be loth to speak anything that might sound of any insolent brag or challenge, especially being now as a dead man to this world and willing to put my head under every man's foot, and to kiss the ground they tread upon. Yet have I such a courage in avouching the Majesty of Jesus my King, and such affiance in his gracious favour, and such assurance in my quarrel, and my evidence so impregnable, and because I know perfectly that no one Protestant, nor all the Protestants living, nor any sect of our adversaries . . . can maintain their doctrine in disputation. I am to sue most humbly and instantly for the combat with all and every of them, and the most principal that may be found: protesting that in this trial the better furnished they come, the better welcome they shall be.

—In *Campion's Ten Reasons* (St. Louis: B. Herder; London: Manresa Press, 1914), p. 9.

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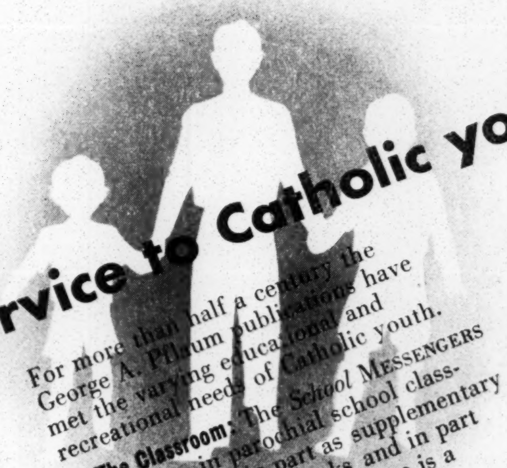

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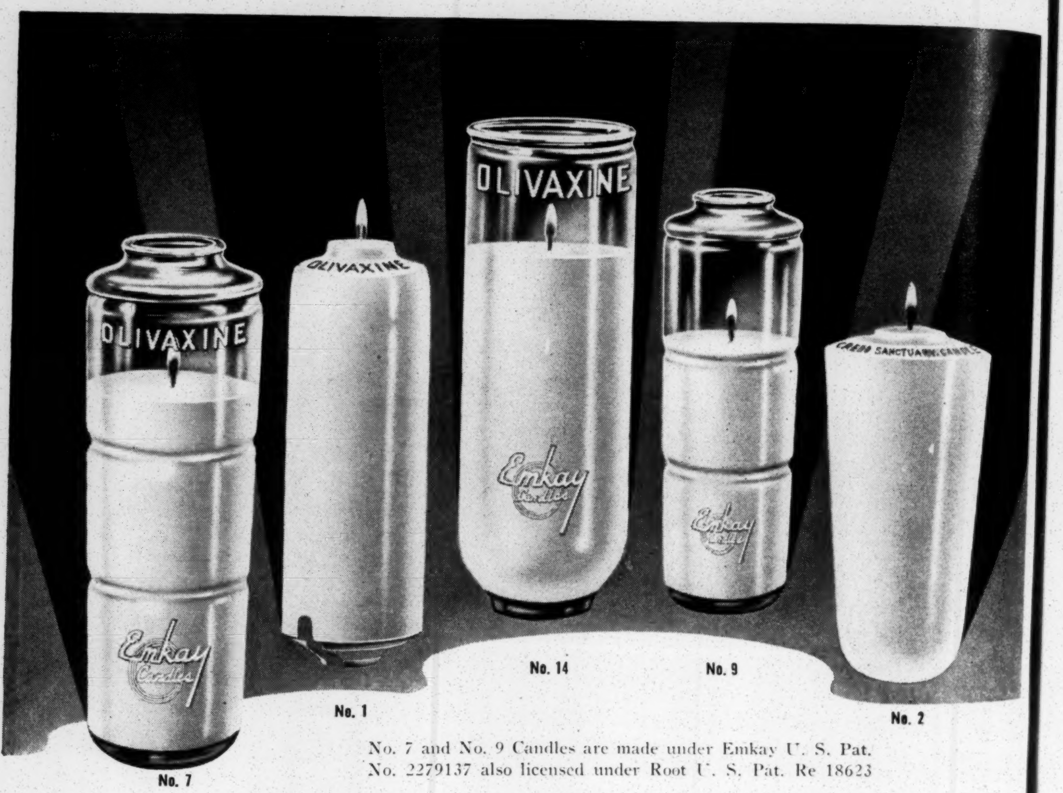
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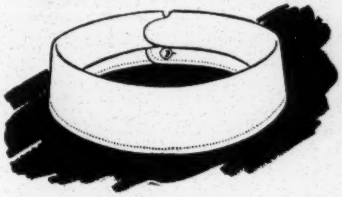

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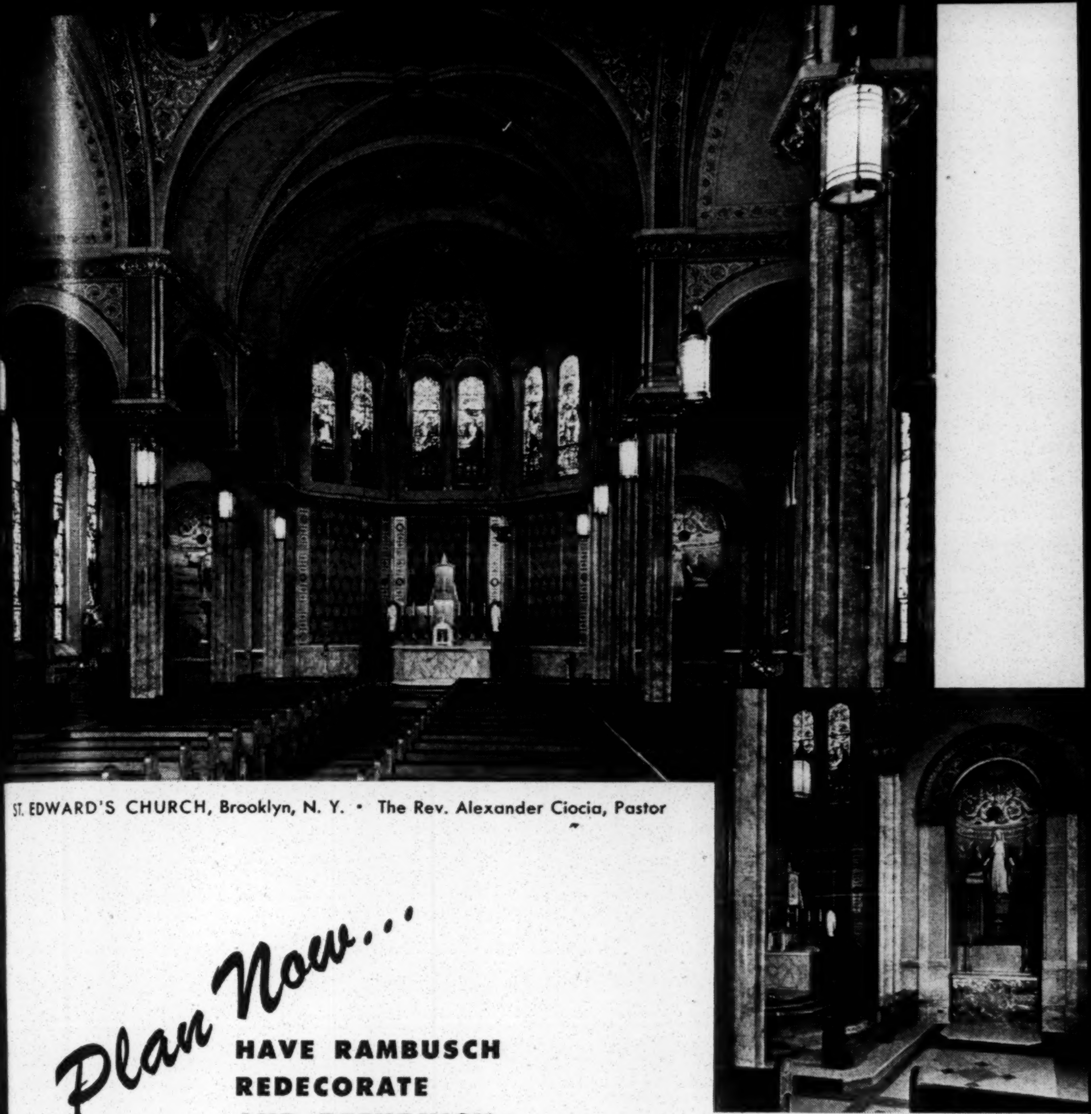

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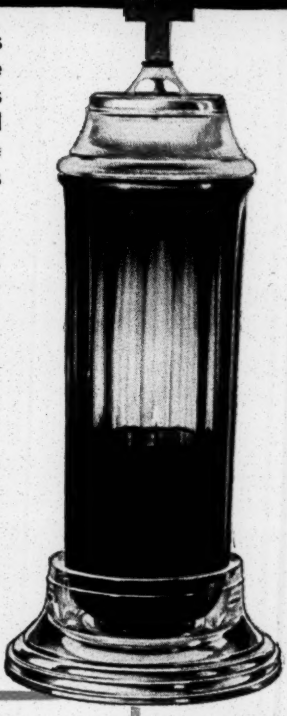

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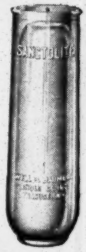

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